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THE PANTHEON,

Representing the

FABULOUS HISTORIES

OF THE

Heathen GODS

And Most

Illustrious HEROES,

IN A

Short, Plain and Familiar Method by Way of DIALOGUE.

WRITTEN

By FRA. POMEY, of the Society of *Jesus*, Author of the *French* and *Latin* Dictionary; for the Use of the *Dauphin*.

The Second EDITION:

Wherein the whole Translation is revised, and much amended, and the Work is illustrated and adorned with elegant Copper-Cuts of the several Deities, *&c.*

For the Use of Sch[illegible]

London, Printed for *Charles Harper*, at the *Flower-de-luce* over-against St. *Dunstan's*-Church in *Fleet-street*.

M DC XC VIII

The PANTHEON was built by MAGRIPPA Son in law to AUGUSTUS CÆSAR: and according to the signification of its name, dedicated to the Honour of all the Gods, every of whose Images were plac'd in several Niches round the same. The Building wth some diminution continues to this day only Pope BONIFACE IV. reconsecrated it to the worship of the Virgin MARY and all the Saints Male and Female. It is now call'd the Church of S. MARIA ROTONDA.

Printed for R. Clavel and C. Harper 1695.

TO THE
READER.

'TIS confeſs'd that there are already many Books publiſht on the preſent Subject, two or three of which are in our own Tongue, and thoſe, we doubt not, will by ſome men be thought enow. But ſince this can be the Opinion but of a few and thoſe unexperienc'd people, we choſe rather to regard the Advice of many grave perſons of known skill in the Art of Teaching, who tell us that Godwin *in his Antiquities has done very well indeed in the whole, but that in this point he is too ſhort; that* Roſs *alſo deſerves commendation for his Mythology, but is tedious and as much too large; and that* Galtruchius, *as* D'Aſſigny *has tranſlated and diſh'd him out to us, is ſo confuſed and artleſs in its Method, as well as unfortunate in its Correction, that 'tis not ſo uſeful as may be deſir'd: And hereupon this Work was recommended to be tranſlated, being firſt well approv'd by learned Gentlemen, as is above-*

mention'd, for its eaſie Method and for its agreeable Plainneſs. Beſides it having been written by ſo learned a perſon, and ſo univerſally receiv'd in our Neighbour Nation as to have ſold ſeveral Impreſſions in a ſhort time, we can hardly doubt of its being very well accepted here. As for the Citations out of the Latin Poets, we conſider'd a while whether they need be tranſlated, or not, but 'twas thought fit at laſt to print them in Engliſh *either from thoſe who had already rendred 'em, or to render 'em our ſelves, for the benefit of the young Scholar.*

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ERRATA.

PAGE 19. line 27. dele *was*. p. 20. l. 25. after *Trojan* add *War*. p. 22. l. 32. r. *Maximum*. p. 23. l. 21. after *Famous* add *becauſe*. p. 26. l. 30. r. *Opis*. p. 28. l. ult. r. *Feretrius*. p. 30. l. 17. r. *Jupiter*. p. 33. l. 2. r. *artus*. p. 50. l. 31. after *ſomething* add *after that*. p. 52. l. 8. after *were* add *beautified*. p. 58. l. pen. after *ſuckled*. r. *him*. p. 69. l. 15. r. *inſonuendo*. p. 103. l. 19. r. *Tutela*. p. 106. l. 25. for *in cælo*. r. *incedo*. p. 107. l. 16. dele *from*. p. 139. l. 23. before *over* add *neither*. p. 159. l. 23. r. *down*. p. 160. l. 5. r. *Saturando*. p. 168. l. 2. for *he is Lord as*. r. *as he is Lord*. p. 172. l. 25. after *place* add *the Poet*. p. 176. l. 5. r. *ferrum*. p. 213. l. 14. r. *Balls*. p. 223. l. 20. for *his*. r. *this*. p. 130. l. 10. a frer *they* add *are*. p. 245. l. 19. dele *ſain*. p. 257. l. 32. after *Lactucina* add *who is next*. p. 276. l. 22. r. *crimem*. p. 284. l. 3. for *where* r. *wherefore*. p. 298. l. 18. before *alſo* add *they*. p. 323. l. 8. after *Image* add *was*. p. 339. l. 18. before *him* add *with*. p. 345. l. 2. after *Ram* add *of*.

OF

OF THE GODS OF THE HEATHENS.

CHAP. I.

The Approach to the Pantheon. *The Origine of Idolatry.*

Palæophilus. WHat sort of Building is that before us, of so unusual a Figure? For I think it is round, unless the distance deceives my sight.

Mystagogus. You are not deceiv'd. It is a place well deserving to be visited in this, the *Queen* of Cities. Let us go and view it, before we go to any other place.

P. What is its Name?

M. The *Fabulous Pantheon.* That is, the *Temple of all the Gods*, which the Religious Folly of Men hath feign'd, either through a groſs Ignorance, or through a grievous Contempt, of the true and only God.

P. What was the Occaſion of the feigning of many Gods?

M. Four Cauſes * eſpecially, above others, may be aſſign'd for it, upon which, as on ſo many Pillars the whole Frame of this Fabrick depends.

*Vid. Euſeb. Lactant. Clem. Alex. Auguſt. Plat. Cicer.

1. The *folly* † *and perverſeneſs of the Mind of Man*, which hath deny'd to *Him*, who is the inexhauſted *Fountain* of all Good, the Honors that it hath attributed to *muddy ſtreams*: ‖ *digging*, as the Holy Prophet complains, *to themſelves broken and dirty Ciſterns, and neglecting and forſaking the moſt pure Fountain of living Waters.* It ordinarily happen'd after this manner. * If any one did excel in Stature of Body, if he was endu'd with Greatneſs of Mind, or Clearneſs of † Wit, he firſt made himſelf to be admir'd among the ignorant Vulgar: this Admiration was by degrees turn'd into a profound Reſpect, till at length they paid him greater Honours than Man ought to receive, and aſcrib'd the Man into the number of the *Gods.* Whilſt the more Prudent were either carried away with the Torrent of the Vulgar Opinion, or were unable or at leaſt afraid to reſiſt it.

† Sap. 14.

‖ Jerem. 9. 13.

* Diodor. lib. 17. Plutarch. in Lyſand.

† Val. Max. l. 8. c. ult. Cic. de rep. ap. Aug. 3. de civ c. 15.

2. *The ſordid Flattery of Subjects towards their Princes, was another cauſe of Idolatry.* For to gratifie their Vanity, to flatter their Pride, and ſooth

ſooth them in their Self conceit, they erected Altars and ſet the Images of their Princes on them; to which they offer'd Incenſe in like manner as to the Gods; * and many times alſo while they were yet living. * Athen. lib. 6. dipnoſoph. cap. 6. de Demetrio Poliorcete. Sueton. in Julio c. 76. & 84.

3. † *An extravagant love of Immortality in many*, who ſtudied to attain to it by leaving Effigies of themſelves behind them, imagining, that their Names would ſtill be preſerv'd from the power of Death and Time, ſo long as they lived after their Funerals, in Braſs, or breath'd in lively Statues of Marble. † Pontan. l. 1. c. de Saturn.

4. ‖ *A prepoſterous deſire of perpetuating the Memories of extraordinary and uſeful Men to future Ages.* * For to perpetuate the Memory of ſuch Men, and to eternize their Names, they made them *Gods*, or rather call'd them ſo. ‖ Thucydid. l. 7. Plutarch. Apopht. Lacon. Cic. 1. de nat. Deor. Sap. 14.

P. But who was the firſt *Fictor* and Aſſertor of Falſe Gods?

M. * *Ninus*, the firſt King of the *Aſſyrians* was, as it is reported: who, to immortalize the Name of his Father *Belus*, or *Nimrod*, worſhipped him with Divine Honours after his Deceaſe. * Vid. Annal. Salian. a.m. 2000. Hier. in Ezech. & in Oſeam.

P. When, and in what manner do they ſay that happened?

M. I will tell you. After *Ninus* had conquer'd many Nations far and near, and had Built the City call'd after his Name, *Ninive*, in a publick Aſſembly of the *Babylonians* he extoll'd

extoll'd his Father *Belus*, the Founder of the City and Empire of *Babylon*, extravagantly as his manner was, and repreſented him, not only worthy of perpetual Honour amongſt all Poſterity, but of Immortality alſo among the Gods above; he exhibited a Statue of him that was curiouſly and neatly made, to which they ſhould pay the ſame Reverence that they would give to *Belus* alive: and if at any time an Offender ſhould fly to this Statue, he ſhould not be forced away thence to be puniſhed, becauſe he appointed it to be a common Sanctuary to the miſerable. This thing eaſily procured an Opinion of a *Divinity* to the dead Prince; ſo that he was created a *God* under the Title of *Jove*, or as others pleaſe, *Saturn* of *Babylon*: where a moſt magnificent Temple was erected to him by his Son, and dedicated with variety of Sacrifices, in the two thouſandth Year of the World, which was the laſt Year but one of the Life of *Noah*. And from thence as from a peſtilential Head the Sacrilegious Plague of Idols, paſſed by a kind of a Contagion into other Nations, and diſperſed it ſelf every where about.

P. What? Did all other Nations of the World worſhip *Belus*?

M. All indeed did not worſhip *Belus*; but after this beginning of Idolatry, ſeveral Nations form'd to themſelves ſeveral Gods; receiving into that number not only mortal and dead Men, but Brutes alſo, and, which is a greater wonder, inanimate things, even the moſt mean and pitiful. For it is evident from the

the Authority of innumerable Writers, that the *Africans* made the Heavens a God; the *Persians*, Fire, Water and the Winds; the *Lybians*, the Sun and Moon; the *Thebans*, Sheep and Weesels; the *Babylonians* of *Memphis*, a Whale; the Inhabitants of *Mendes*, a Goat; the *Thessalians*, Storks; the *Syrophenicians*, Doves; the *Egyptians*, Dogs, Cats, Crocodiles and Hawks; nay, which is more ridiculous, Leeks, Onions and Garlick. Of whom *Juvenal* facetiously says,

O sanctas Gentes, quibus hæc nascuntur in Hortis
Numina! ——

Religious Nations sure, and blest Abodes,
Where ev'ry Orchard is o'er-run with Gods.

P. But certainly, the ancient Inhabitants and most wise Citizens of *Rome* did not so sottishly entertain these Images of *Vain* Gods, as those *Barbarous* Nations did, to whom they were superiour, not in Arms only and Humanity, but in Wit and Judgment.

M. You are mistaken, Sir; for they exceeded even those *Barbarians* in this sort of Folly.

P. Say you so?

M. Indeed. For they Deified and Adored not only Beasts and things void of all sense, but which is a far greater madness, they worship'd also Murderers, Adulterers, Thieves, Drunkards, Robbers, and such like *pests* of Mankind.

P. How many and what kind of Gods did the *Romans* worship?

M. It is scarce possible to recount them: When besides their own Country Gods and Family Gods, all Strange Gods that came to the City were made Free of it. Whence it came to pass in time, that when they saw their *Precincts* too narrow to contain so many, necessity forc'd them to send their Gods into *Colonies*, as they did their Men. But you will see these things which I cursorily tell you, more conveniently and pleasantly by and by, with your own Eyes, when you come into this *Pantheon* with me; where we are now at the Door. Let us enter.

CHAP. II.

The Entrance into the Pantheon. *A Distribution of the Gods into several* Classes.

P. GOod God! What a Crowd of *dead Deities* is here, if all these are Deities whose Figures I see painted and devised upon the Walls?

M. This is the smallest part of them. For the very Walls of the City, although it be so large, much less of this Temple, cannot contain even their *Titles*.

P. Have these Gods been all of the same Order and Dignity? *M.* By

M. By no means. But as the *Roman People* was distributed into Three Ranks, *viz.* into *Senatorians*, *Knights* or *Gentlemen*, and *Plebeians* (*Patricii, Equites & Plebeii*;) as also into *Noble*, *New-raised* (*Novi*) and *Ignoble*; (The *Novi*, were those who did not receive their Nobility from their Ancestors; but obtain'd it themselves by their own Virtue) so the *Roman Gods* were divided into Three, as it were, *Classes*. Cic. pro Mur.

The First is of those called the Superiour Gods, *Dii Majorum Gentium*, for the People paid to them a higher degree of worship; because they imagin'd that these Gods were more eminently concern'd in the Government of this World. These were call'd also *Selecti*, because they had always had the Title of *Celestial* Gods, famous and eminent above others, of extraordinary Authority and Renown. Twelve of these *Dii selecti* were styled *Consentes*, *quasi Consentientes*; because in Affairs of great Importance, *Jupiter* admitted them into his Council. The Images of these were fix'd in the *Forum* at *Rome*: six of them were Males and six Females; commonly without other addition called *Dii Duodecim*; and whose Names *Ennius* comprises in this Distich: Senec. l. 2. quæst. nat. Lucian. Dial. de Deorum concil. Plaut. in Epidico.

Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars,
Mercurius, Jupiter, Neptunus, Vulcanus, Apollo.

Dempſter paralip. ad c. 3.

Others read in the latter Verſe not *Jupiter*, but *Jovis*; and rightly in my Judgment. For anciently they ſaid *Jovis* in the Nominative, and in Verſe they, if occaſion required it, cut off the laſt Letter.

Liv. l. 1.

Theſe *Twelve Gods* were believed to preſide over the *Twelve Months*: each of them was allotted a Month; *January* to *Juno*, *February* to *Neptune*, *March* to *Minerva*, *April* to *Venus*, *May* to *Apollo*, *June* to *Mercury*, *July* to *Jupiter*, *Auguſt* to *Ceres*, *September* to *Vulcan*, *October* to *Mars*, *November* to *Diana*, *December* to *Veſta*. They likewiſe preſided over the Twelve Celeſtial Signs, as *Manilius* explains it, *lib.* 2. *Aſtron.* And if to theſe Twelve *Dii Conſentes*, you add the Eight following, *Janus*, *Saturnus*, *Genius*, *Sol*, *Pluto*, *Bacchus*, *Tellus* and *Luna*, you will have all the *Dii Selecti*, i. e. *Twenty*.

The *Second Claſs* is of thoſe, called inferiour Gods, *Dii Minorum Gentium*, who ſhine with a leſs degree of Glory, and have been placed among the Gods *as*, ſays *Tully*, *de nat. Deor. by their own Merits*. Whence they are called alſo * *Adſcriptitii*, *Minuſcularii*, *Putatitii* and † *Indigetes*. ‖ *Indigetes*, *quod nullius rei indigerent*; or becauſe being tranſlated from this Earth into Heaven, *in Diis agerent*; or being as it were fixed to certain places, committed peculiarly to their Care; they dwelt in them (*in iis degerent*) to perform the Duty intruſted to them. Thus *Æneas* was made a *God* of the Order of the *Indigetes*, by his Mother *Venus*, in the manner deſcribed by *Ovid*: *Metam. l.* 14.

* Var. ap. Aug.
† Lucian. Dial. de Deor. con.
‖ Serv. in 11. Æn.
Liv. l. 1.

Luſtra-

Luſtratum Genitrix divino corpus odore
Unxit, & Ambroſia cum dulci Nectare mixta
Contigit os, fecitque Deum, quem turba quirini
Nuncupat Indigetem, temploque, ariſque recepit.

— His Mother then his Body purifi'd,
Anoints with ſacred Odors, and his Lips
In *Nectar* mingl'd with *Ambroſia* dips;
So Deifi'd: whom *Indiges Rome* calls,
Honor'd with Altars, Shrines and Feſtivals.

The *Third and loweſt Claſs among the Gods,* is of the * *Minuti, Veſci* or *Miſcellanei,* commonly called † *Semones, quaſi ſemi-Homines, half-Men.* ‖ (For the Antients, inſtead of *Hominem,* ſaid *Hemonem*) whoſe Merits were not ſufficient to gain them a place among the *Celeſtial Gods*; yet their Vertues were ſuch that the People thought them ſuperiour to mortal Men. *Plautus in Ciſtell.* calls them *Patellarii,* * from the Veſſels (*Patellæ*) in which the Ancients offer'd to the Gods their Sacrifices, according to *Ovid, in Faſt.*

* Horat. l. 3. carm.
† Ap. Guther. l. 1. c. 4. de jur. man.
‖ Lipſ. l. 1. ant. lect. c. 18.
* Fulgent. Placid. ad Chalcid.

Fert miſſos Veſtæ pura patella cibos.

To *Veſta*'s Deity with humble Meſs,
In cleaneſt Diſh ſerv'd up they now addreſs.

To theſe we ought to adjoin the *Novenſiles,* the Gods which the *Sabines* brought to *Rome* by the Command of King *Tatius*; and which were ſo called, as ſome ſay, becauſe they

Liv. l. 8 Varr. de ling. lat.

they were lateſt of all (*Noviſſimi omnium*) reckoned among the Gods: or becauſe they were (*Novitatum Præſides*) Preſidents over the Changes, by which the things of this World ſubſiſt. *Cincius* believes them to have been the *ſtrange Gods of conquered Countries*: whereof the numbers were ſo vaſt, that it was thought fit to call them all in general *Novenſiles*, leſt they ſhould forget any of them. And laſtly, to this *Claſs* alſo we muſt refer the Gods and Goddeſſes, for whoſe ſake, ſays *Tully* (*de Nat. Deor.*) Men come to be advanced to the Dignity of Gods; of which ſort are the principal Virtues, as we ſhall particularly ſhew in its proper place.

Ap. Gyrald. ſynt. 1.

Arnob. 3. adv. Dent.

CHAP. III.

A View of the Pantheon. *A more Commodious Diviſion of the* Gods.

P. I Caſt my Eyes very curiouſly every where about me, and yet I do not ſee the Three *Claſſes* of the *Gods*, that you have deſcribed juſt now.

M. Becauſe there is made here another and more convenient Diviſion of them; which we will follow alſo if you pleaſe in our Diſcourſe.

P. I cannot deny my ſelf that uſeful Pleaſure which I ſhall reap from your Converſation.

M. You

M. You ſee that the Three Claſſes, which I mentioned to you, are here divided into ſix, and painted upon the ſeveral parts of the *Pantheon.* 1. You ſee the *Celeſtial* Gods and Goddeſſes, upon an Arch. 2. The *Terreſtrial*, upon the Wall on the Right Hand. 3. The *Marine* and *River* Gods, upon the Wall on the left. 4. The *Infernal*, in this lower Apartment by the Pavement. 5. The *Minuti*, or *Semones* and *Miſcellanei*, before you. 6. The *Adſcriptitii* and *Indigetes* behind you. Theſe Six parts ſhall compoſe our Diſcourſe: each of which parts ſhall lay before you, whatſoever I have found moſt remarkable amongſt the beſt Authors upon this Subject: if at leaſt my Talkativeneſs is tolerable to you.

P. Sir, you jeſt when you call it Talkativeneſs. Can any thing that is more pleaſing happen to me?

M. Then ſince it pleaſes you, let us ſit down together a while: and ſince the place is free from all Company, we will take a deliberate View of this whole Army of Gods, and inſpect them one after another; beginning, as it is fit, with the *Celeſtial*, and ſo with *Jove*, according to the direction of the Poet. *Virg. Ecl.* 3.

CHAP.

MEMENTO MEI.

CHAP. IV.

Of the Celeſtial Gods. *JUPITER. His* Image.

M. THE *Gods*, commonly called *Celeſtial*, are theſe that follow: *Jupiter*, *Apollo*, *Mars*, *Mercury*, and *Bacchus*. The *Celeſtial Goddeſſes*, *Juno*, *Veſta*, *Minerva*, or *Pallas*, *Venus*, *Latona* and *Bellona*. We will begin with the King of them all, *Jupiter*.

P. Where is *Jupiter*?

Virg. Æn. 1. Pauſan. in Eliac. Lucian. de ſacrif.

M. Look up to that Arch. You may eaſily know him by his Habit. That is, *Divum pater atque hominum rex*, *the Father and King of Gods and Men*, whom you ſee ſitting in a Throne of Ivory and Gold, with the Beard, holding Thunder in his Right Hand, and throwing it againſt the *Giants* underneath him, which heretofore he conquered. Upon his Scepter (which they ſay is made of Cypreſs, which is a Symbol of the Eternity of his Empire, becauſe that Wood is free from Corruption*) ſits an Eagle: either becauſe he was brought up by it †; or heretofore an Eagle reſting upon his Head, portended his Reign; or ‖ becauſe in his War with the Giants, an Eagle brought him his Thunder, and thence received the Title of * *Jovis Armiger*, *Jupiter's Armour-bearer*. He has golden Shooes and

* Apud Laert. l. 8.
† Mæro ap Nat. Com.
‖ Serv. in Æn. 1.
* Virg. 5. Æn.
† Cic. 3. de nat.

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and an embroidered Cloak, diverſified with various Flowers and figures of Animals: which *Dionyſius* the Tyrant, as it is ſaid, did take from him in *Sicily*, and giving him a Woollen Cloak inſtead of it, ſaid, that *that would be more convenient for him in all Seaſons, ſince it was warmer in the Winter and much lighter in the Summer.* Yet let it not ſeem a wonder to you, if by chance you ſhould ſee him in another place in another Dreſs. For he uſes to be decked in ſeveral Faſhions, according to the various Names he aſſumes, and the diverſity of the People amongſt whom he is worſhipped. Particularly you will ſmile when you ſee him amongſt the *Lacedemonians* without Ears, when the *Cretans* are ſo liberal therein to him, that they give him four. So much for the Figure of *Jupiter*. For if it were my deſign to ſpeak of his *Statue*, I ſhould repeat here what *Verrius* ſays, *that his Face upon Holydays ought to be painted with Vermilion*: as the Statues of the reſt of the Gods alſo uſed to be rubbed with Ointments, and adorned with Garlands, according to an Obſervation of *Plautus* in *Aſinar.*

Plut. de Oſir. & Iſid. Ap. Guther. de Jur. man. Plin. l. 33. c. 7. in Aſinar.

P. Was the power of darting Thunder and Lightning in the hands of *Jupiter* only?

M. The learned *Hetrurians* teach us, that this Power was committed to Nine Gods but to which of them does not plainly appear. Some, beſides *Jupiter*, mention *Vulcan* and *Minerva*: whence the Phraſe, *Minervales Manubiæ* ſignifies Thunder (as the Books of thoſe antient *Hetruſci* call Strokes of Thunder *Manubias*) becauſe the noxious Conſtellation of

Plin. l. 2. c. 51. Serv. 1. & 2. Æn.

Minerva

Minerva cauſes Tempeſts in the *Vernal Equi-*
Idem 8. Æn. *nox.* Others ſay Thunder was alſo attributed
Plin. l. 2. c. 43. 51. 52. Feſ. Amm. Marc. l. 2. Ex Guth. de jur. man. l. 1. c. 3. to *Juno*, to *Mars*, and the *South Wind*: and they reckon up ſeveral kinds of Thunders; as *Peremptalia*, *Peſtifera*, *Popularia*, *Perverſa*, *Renovativa*, *Oſtentatoria*, *Clara*, *Familiaria*, *Bruta*, *Conſiliaria*. But the *Romans* commonly took notice of no more than Two. The *Diurnal* Thunder which they attributed to *Jupiter*; and the *Nocturnal*, which they attributed to *Pluto*. Now let us go on to *Jupiters* Birth.

SECT. I.

Jupiter's *Deſcent and Education.*

P. Who were the Parents that *Jupiter* was born of?

M. One Anſwer will not fully ſatisfie this one Queſtion, ſince there is not one *Jupiter* but many, who are ſprang from different Families. *Three* Jupiters, (ſays *Tully de Nat. Deor.* 3.) *are recounted by thoſe who are called Theologues. The firſt and ſecond were born in* Arcadia. *The Father of the one was* Æther; *from whom* Proſerpine *and* Liber *are ſaid to be born. The Father of the other was* Cœlum. *He is ſaid to have begot* Minerva. *The third*
Ap. Aug. de Civ. Euſeb. Cæſ. l. 3. præp. Evang. *was a* Cretan, *the Son of* Saturn; *whoſe Tomb is yet extant in the Iſle of* Crete. But *Varro* reckons up Three hundred *Jupiters*: and others count almoſt an innumerable Company of them; for there was hardly any Nation, which

which did not worſhip a *Jupiter* of their own, and ſuppoſe him to be born amongſt themſelves. But of all theſe, the famouſeſt *Jupiter* in general Opinion, is *He*, whoſe Mother was *Ops* and whoſe Father was *Saturn*; to whom therefore is uſually aſcrib'd all that the *Poets* fabulouſly write about the other *Jupiters*.

P. Where, and by whom was this *Jupiter* educated?

M. He was educated where he was born, that is, upon the Mountain *Ida* in *Crete*: but by whom the variety of Opinions is wonderful. For ſome affirm he was educated by the *Curetes* and *Corybantes*. Some ſay by the *Nymphs*, and ſome, by *Amalthæa* the Daughter of *Meliſſus* King of *Crete*. Others on the contrary have recorded, that the Bees fed him with Hony. Others, that a Goat gave him Milk. Not a few ſay, that he was nouriſhed by Doves. Some, by an Eagle: many, by a Bear. And further, it is the Opinion of ſome, concerning the foreſaid *Amalthæa*, that ſhe was not the Daughter of *Meliſſus*, as we now mentioned; but the very Goat which ſuckled *Jupiter*, whoſe Horn, it is ſaid, he gave afterwards to his Nurſes, with this admirable Privilege, that whoever poſſeſſed it, ſhould deſire nothing which they ſhould not preſently obtain. They add beſides, that after this Goat was dead, *Jupiter* took her Skin and made a Shield of it; with which he ſingly combated the Giants: whence that Shield was called Ægis, ἀπὸ τῆς αἰγὸς, which ſignifies a Goat, which at laſt he reſtored to life again, and, giving

Vid. Nat. Com. in Jove.

Cornu Amalthææ.

giving her a new Skin, placed her amongſt the Celeſtial Conſtellations.

SECT. II.

Jupiter's *Exploits.*

P. WHen *Jupiter* was grown to be a Man, what did he perform worthy of Memory?

M. He overcame in War the Giants and the *Titans* (of whom more when we ſpeak of *Saturn*) and alſo delivered his Father *Saturn* from Impriſonment; but afterwards depoſed him from the Throne and baniſhed him, becauſe he formed a Conſpiracy againſt him; dividing the paternal Inheritance with his two Brothers *Neptune* and *Pluto*, as more largely will be ſhewn in its proper place, when we ſpeak of each of them apart: In fine, he ſo aſſiſted and obliged all Mankind by the great Favours that he did, that he not only thence obtained the Name of *Jupiter, quaſi juvans pater*; but he was advanced alſo unto divine Honours, and was eſteemed *the common Father both of Gods and Men.* Amongſt ſome of his more illuſtrious Actions, we ought to remember the Story of *Lycaon.* For when *Jupiter* had heard a Report concerning the Wickedneſs and great Impiety of Men, he deſcended, that he might know the real truth of it, it is ſaid, from Heaven to the Earth, and came into the Houſe of *Lycaon* King of *Arcadia*; where declaring himſelf to be a God, whilſt

Cic. 3. de nat. Deor.

whilſt others did prepare Sacrifices for him, *Lycaon* derided him; nor did he ſtop here, he added an abominable Wickedneſs to this Contempt, and being deſirous to try whether *Jupiter* was a God as he pretended, he kills one of his Domeſtick Servants, and roaſts and boils the Fleſh of him, and ſets it before *Jupiter* for his Entertainment: who abominating the Barbarity of the Man, fired the Palace with Lightning, and turn'd *Lycaon* into a Wolf. *Ovid. Met. l.* 1.

P. Are there no other Exploits of his? Apollon. 4. Argon.

M. Yes indeed: but they are very lewd and diſhonourable; I am almoſt aſhamed to mention them. For of what ſort of Lewdneſs in the World was he not guilty? Or what Infamy is there not branded upon his Name? I will only mention a few Actions of this ſort amongſt many.

1. In the Shape of a Crow he debauch'd his Siſter *Juno*, who was born at the ſame Birth with him, with pretences that he would marry her: as how many Ladies does that pretence delude even now? Doroth. 2 Metam.

2. He violated the Chaſtity of *Danae*, the Daughter of *Acriſius* King of the *Argives*, tho her Father had ſhut her up in a Tower, being admoniſhed by the Oracle, that it ſhould happen that he ſhould be kild by his Grandſon. For changing himſelf into a *ſhower of gold*, he ſlid down through the Roof and Tiles of the place into the Lady's Lap. As what place is there ſo fortified and guarded, into which Love cannot find a paſſage? Is there Ovid. 4. Metam.

any Heart so very hard and Iron-like, which Mony cannot soften? What Way, what Passage, what Undertaking is not open and safe (*conversō in pretium Deo*, Horat.) *to a God who turns himself into Mony to make the purchase.*

Arat. in Phænom. 3. He corrupted *Leda*, the Wife of *Tyndarus* King of *Laconia*, in the similitude of a Swan: Thus a fair Outside oftimes veils the foulest Temper; and is a beautiful Cover to a most deformed Mind.

Ovid. 6. Metam. 4. He corrupted *Antiope*, the Wife of *Lycus*, King of *Thebes*, in the likeness of a Satyr.

Id. ibid. 5. He defiled *Alcmena*, the Wife of *Amphitryon* in her Husband's absence, in the likeness of *Amphitryon* himself.

Ibid. 6. He inflamed *Ægina*, the Daughter of *Æsopus*, King of *Bœotia*, with Love in the similitude of Fire, (a lively representation of his Crime) and so robb'd her of her Virginity.

Arnob. ap. Gyr. 7. He deflowred *Clytoris*, a Virgin of *Thessalia*, of great Beauty, by metamorphosing himself into what? O ridiculous, into an Ant! And many times indeed it happens, that great Mischiefs arise from very small Beginnings.

Boocat l. 5. de Gen. Deor. 8. He corrupted the Daughter of *Lycaon*, King of *Arcadia*, (her Name was *Calisto*) counterfeiting, which is very strange, the Modesty and Countenance of *Diana*. And yet he did not protect her from the Disgrace that afterwards followed. For as she began to appear big, and washed her self in the Fountain with *Diana*, and the other Nymphs, her Fault being discovered, she was ignominiously turn'd

urn'd out, and chang'd by *Juno* into a *Bear*. But, I miſtake. Her Diſgrace was indeed aken away by *Jupiter*, who advanced this Bear into Heaven, and made it a Conſtellaion; which is commonly called *Urſa Major*, nd by the *Greeks*, *Helice*.

9. By ſending an Eagle, he ſnatch'd away he pretty Boy *Ganymede*, the Son of *Tros*, as e hunted upon the Mountain *Ida*. Or he imſelf being chang'd into an Eagle, took im in his Claws and carried him up to Hea-en. And ſo he did to *Aſteria*, the Daughter of *Coeus*, a young Lady of the greateſt Modeſty, whom he raviſhed and carried away in Eagles Claws; for he ſeem'd to be n Eagle: Vir. 5. Æn. Ovid. Metam. 10. Fulgent. Plac.

10. He corrupted *Europa*, the Daughter of *Agenor* King of *Phenicia*, in the form of a urious white Bull, and carried her into *Crete* ith him. See how many ſeveral Beaſts a erſon reſembles, who hath once put off his Modeſty! And by how many various Fables s this one Truth repreſented, that the very Gods by practices of impure Luſt become Brutes. The Bull in reality was the Ship upn which a Bull was painted, in which *Europa* ailed; in like manner was the Horſe *Pegaſus*, hat was painted upon *Bellerophon*'s Ship, and the Ram which was painted upon that of *Phryxus* nd *Helle*, created ample matter of Fiction or the Poets. But to return to our Fable. *Cadmus*, Brother to this *Europa*, when he had n vain ſought her all about, and did not dare o go home to his Father without her, who Ovid. 6. Metam. Ovid. 3. Metam.

had banished him from his sight till he found her,

— *Facto pius & sceleratus eodem.* (Ov. Met.)
Unnatural and pious both at once.

He built the City *Thebes*, not far from the Mountain *Parnassus*: and whereas it happened that his Companions that were with him, were devoured by a certain Serpent, whilst they went abroad to fetch Water, he, to revenge their Deaths, slew that Serpent; whose Teeth he took out, and by the Advice of *Minerva* sowed them, and suddenly a Harvest of Armed Soldiers sprouted up; who quarrelling amongst themselves, with the same speed that they grew up, mowed one another down again, excepting Five only, by whom that Country was Peopled afterwards. At length *Cadmus* and his Wife *Hermione*, or *Harmonia* when they had experienced the Inconstancy of the Fortune of this World in a great many instances, were changed into Serpents. He is said to have invented Sixteen of the Letters of the Greek Alphabet; α, β, γ, δ, ε, ν, ι, λ, μ, ν, ο, π, ρ, σ, τ, υ, (to which *Palamedes* in the time of the *Trojan* added these Four θ, ξ, φ, χ,) to have also taught the manner of Writing in Prose, and to have first among the *Greeks*, consecrated Statues to the Honor of the Gods.

Plin. l. 5. c. 29. Cæl. 39. c. 24.

Now the *Historical* meaning of this Fable perhaps is this. *Cadmus* was in truth King of *Sidon*, by Nation a *Kadmonite*, as his Name intimates;

Bochart. 2. P Geog. c. 19.

intimates; of the number of those mentioned by *Moses*. Which *Kadmonites* were the same with the *Hevæi*, who possessed the Mountain *Hermon*, and were thence also called *Hermonæi*: and so it came to pass, that the Wife of *Cadmus* had the Name of *Harmonia*, or *Hermione*, from the same Mountain. And why is it said that *Cadmus*'s Companions were converted into Serpents, but because the Word *Hevæus* in the *Syriac* signifies a Serpent? The Ambiguity of another Word in that Language occasioned the Fable, that armed Soldiers sprouted forth from the Teeth of the Serpent. For the same Word signifies both *Serpents teeth* and *brazen spears*, with which *Cadmus* first of all Men armed his Soldiers in *Greece*, being indeed the Inventor of Brass, insomuch that the Oar of which Brass is made, is from him even now called *Cadmia*. As to the Five Soldiers, which are said to survive all the rest of their Brethren, who sprouted up out of the Teeth of the Serpent, the same *Syriac* Word signifies *Five*, and also a *Man ready for Battel*, according as it is differently pronounced. *Bochartus Geogr.*

Genes. 15. 19:

Hygin. c. 274.

Plin. l. 34. c. 1. 10.

SECT. III. Jupiter's *Names.*

P. HOW many Names has *Jupiter?*

M. They can hardly be numbered; he obtained so many Names, either from the places where he lived and was worshipped, or from the things that he did. The more remarkable I will here set down Alphabetically.

Plut. in Oſir. V. Cur. l. 4.

The *Greeks* called him *Ammon*, or *Hammon Arenarius*, *Sandy*, from Ἄμμος, *arena*. Accordingly he was worſhipped in *Lybia* under the Figure of a Ram, becauſe when *Bacchus* was athirſt in the fabulous Deſarts of *Arabia*, and implored the Aſſiſtance of *Jupiter*, *Jupiter* appearing in the Form of a Ram, opened a Fountain with his Foot and diſcovered it to him. Others give this Reaſon; becauſe *Jupiter* in War wore a Helmet whoſe Creſt was a Rams head.

Berof. l. 4. Euſeb. l. 1. præp. Eu. Hier. 1. in Oſeam.

The *Babylonians* and *Aſſyrians*, whom he governed called him *Belus*; he was the impious Author of Idolatry: by reaſon of the uncertainty of his Deſcent, they believed that he had neither Father or Mother; and therefore was thought the firſt of all the Gods: in different Places and Language he was afterwards called *Beel*, *Baal*, *Beelphegor*, *Beelzebub*, and *Belzemen*.

Cic. 1. de nat. Plin. Liv. Plut. Tacit. 19.

Jupiter was called *Capitolinus*, from the *Capitoline* Hill; upon the top whereof he had the firſt Temple that ever was at *Rome*; which *Tarquinius Priſcus* deſign'd firſt, but *Tarquinius Superbus* erected, and *Horatius* the Conſul dedicated it. He was beſides called *Tarpeius*, from the *Tarpeian* Rock, on which this Temple was built. He was alſo ſtyled *Optimus Maximus*, becauſe he both can and is willing to profit all Men. *Wherefore*, ſays *Tully*, *thou Capitoline Deity*, *Quem propter beneficia Populus Romanus Optimum*, *propter vim Maxium appellavit*, *&c.*

He

He is called also *Custos.* There is in *Nero's* Coins an Image of him sitting on his Throne, he bears in his Right Hand Thunder, and in his Left a Spear, with this Inscription *Jupiter Custos.* Apul. de mundo Senec. 2. qu. nat.

Anciently in some Forms of Oaths he was commonly called *Diespiter, quasi Diei pater*; as by and by we shall further remark under the Word *Lapis. Macrobius (in Saturnal.)* says, that the *Cretans* call'd him directly *Diem.* And amongst the *Galls* also there was heretofore a God, *Diespiter*; whence some think, that the *French* Word, *Ouy Dea,* the same with the *Greek,* ναὶ τὸν Δία, hath been deriv'd down to these Times. *Bochartus in Geogr.* Varr. de ling. lat.

The Title *Dodonæus* was given from the City *Dodona* in *Chaonia,* which was so called from *Dodona,* a Nymph of the Sea. Near to which City there was a Grove sacred to *Jupiter,* which was planted with Oaks, and famous in it was the ancientest Oracle of all *Greece.* Two Doves delivered Responses there to those who consulted it. Or as others use to say, the Leaves of the Oaks themselves became vocal, and gave forth Oracles. Alex. ab Al. 6. c. 2.

He was named *Elicius, quod Cælo precibus eliciatur, Because the Prayers of Men may bring him down from Heaven.* For so *Ovid.* in *Fast.* 3.

Eliciunt cœlo, te Jupiter; unde Minores
Nunc quoque te celebrant, Eliciumque vocant.
When from high Heav'n our Prayers bring thee down,
I'th' Name Elicius *thy Deity we own.*

The Name *Feretrius*, is deriv'd either *à feriendo hoſte*, from his ſmiting of his Enemies; or *à ferenda pace*, according to *Feſtus* (for they fetcht the Scepter by which they ſwore, and the Flint-ſtone with which they bargain'd, from his Temple) or elſe *à ferendis ſpoliis*, becauſe they carried the Grand Spoils (*Opima Spolia*) to his Temple: *Romulus* firſt preſented ſuch Spoils to *Jupiter*, after he had ſlain *Acron*, King of *Cænina*; and *Cornelius Gallus* offered the ſame Spoils after he had conquered *Tolumnius*, King of *Hetruria*; and thirdly, *M. Marcellus*, when he had vanquiſhed *Viridomarus*, King of the *Galls*, of whom *Virgil* ſays,

Plut. in Rom. Dion. 2.

6. Æn. & Serv. ibid. *Tertiaque arma Patri ſuſpendes arma Quirino.*
Their vanquiſht Arms thrice to the God ſhall give.

Thoſe Spoils were called *Opima* which one General took from the other in Battel.

Fulminator, Κεραύνιος, is *Jupiter's* Title, from hurling Thunder, which is thought to be his proper Office, if we believe the Poet,

Horat. 3. Carm.

—— *O qui res hominumque Deumque*
Eternis regis Imperiis & fulmine terres. Vir. Æn.
Who Men and Gods by thy eternal Law
Doſt rule, and by thy mighty Thunder aw.

In *Lycia* they worſhipped him under the Name of *Gragus*, Γεγάϑιος, and *Genitor*, as we find in *Lycophron*.

Ap. Lycoph. Virg. 1. & 4. Æn.

In *Ægium*, about the Sea Coaſt, he is ſaid to have had a Temple with the Name of *Homogynus*.

At

At *Præneste*, he was called *Imperator*. There was a most famous Statue of him there, afterwards translated to *Rome*. Pausan. & Hesych. Liv. l. 6.

Latialis was his Epithet, because he was worshipped in *Latium*, a Country of *Italy*: whence the *Latinæ feriæ* are denominated: to which all those Cities of *Italy* resorted, who desired to be partakers of the Solemnity; and brought to him divers Oblations, particularly, a Bull was sacrificed at that time, in the common Name of them all, whereof every one took a part. Cic. pro Mil. 86. Dion. l. 4.

The Name *Lapis*, or as others write *Lapideus*, was given him by the *Romans*, who conceived that *juramentum per Jovem Lapidem*, an Oath by *Jupiter Lapis* was the most obligatory Oath. And it is derived either from the Stone which was presented to *Saturn*, by his Wife *Ops*, who said that it was *Jupiter*, in which sense *Eusebius* (*in Chronic.*) says, that *Lapis* reign'd in *Crete*; or from *Lapide silice*, the Flint-stone, which in making Bargains the Swearer held in his hand, and said, *Si sciens fallo, ita me Diespiter, salva urbe arceque, bonis ejiciat, ut ego hunc lapidem: If knowingly I deceive, so let Diespiter, saving the City and the Capitol, cast me away from all that's good, as I cast away this Stone*: whereupon he threw the Stone away. The *Romans* had another Form, not unlike to this, of making Bargains, it will not be amiss to adjoin it here; *Si dolo malo aliquando fallam, tu illo die, Jupiter, me sic ferito, ut ego hunc porcum hodie feriam; Tantoque magis ferito, quanto magis potes, pollesque* Cic. 7. Epist. 12. In Chron. Fest. ap. Lil. Liv. l. 1.

que. If with evil intent I at any time deceive, Thou upon that day Jupiter; *ſo ſtrike me, as I this Swine to day ſhall ſtrike, and ſo much the more ſtrike thou, as thou the more able and skilful art to do it*, with which he ſtruck down the Swine.

Serv. 9. Æn. *Lucetius*, derived from *Luce* in the old *Thuſcan* Language, is the ſame as *Dieſpiter* in *Latin*. Which Title is given to *Jupiter*, ſays *Gellius*, *quod nos die ac luce, quaſi vita ipſa afficeret ac juvaret: becauſe he affects and comforts us with the light of the day, as much as with life it ſelf.* Or as *Feſtus* hath it, becauſe he was believed to be the cauſe of Light.

Plut. in Pyrrho. The Peoples of *Elis* uſed to celebrate him by the Title of *Martius*, *Martial*, Ἄρειος Ζεύς.

Pauſan. 5. Eliac. *Muſcularius*, Ἀπομύιος, *Muſcarum abactor*, the *confounder of Flies*: becauſe when *Hercules's* Religious Exerciſes were interrupted by a multitude of Flies, he thereupon offered a Sacrifice to *Jupiter*, which being finiſhed, all the Flies flew away.

Æl. Spart. in ejus vita. *Nicephorius*, Νικηφόρος, *Victory-bearing*, by whoſe Oracle, the Emperour *Adrian* was told that he ſhould be promoted to the Empire. *Livy* often mentions him; and many Coins are extant, in which is the Image of *Jupiter* bearing Victory in his hand.

Feſt. Aug. 7. de civit. He was called alſo *Opitulus* and *Opitulator*, *quaſi Opus lator, helper.* And *Centipeda* from his ſtability: becauſe thoſe things ſtand ſecure and firm which have many feet. He was called *Stabilitor* and *Tigellus*, becauſe he ſupports the World. *Almus* alſo and *Alumnus*, becauſe

becauſe he cheriſheth all things: and *Ruminus* from *Ruma*, the Pap, by which he nouriſheth Animals.

His Title of *Olympius* is either derived from his *præceptor*, *Olympus*; or from Ὀλυμπὸς, the Heavens in *Greek*, or from the City *Olympia*, which ſtood near the Mountain *Olympus*, and was anciently celebrated fat and near for a Temple there dedicated to *Jupiter*, and for Games ſolemnized every five years. To this *Jupiter Olympus* the firſt Cup was ſacrificed in their Feſtivals. Pauſ. Att. & Eliac. Liv. l. 4. dec. 3. Pollux

When the *Galls* beſieged the Capitol, an Altar was erected to *Jupiter Piſtor* from *pinſendo*: becauſe he put it into the minds of the *Romans*, to make Loaves of Bread and throw them into the *Gall*'s Tents: whereupon the Siege was raiſed. Ovid. 6. Faſt. Lact. l. 12. Liv. l. 5.

The *Athenians* erected a Statue to him, and worſhipped it upon the Mountain *Hymettus*: giving him in that place the Title of *Pluvius*, which is mentioned by *Tibullus*, Phurnut. in Jovin.

Arida nec Pluvia ſupplicat herba Jovi.
Nor the parcht graſs for Rain from Jove does call.

Prædator was alſo his Name. Not becauſe he protected Robbers, but becauſe out of all the Booty taken from the Enemy, one part was due to him. For when the *Romans* went to War, they uſed to devote to the Gods a part of the Spoil that they ſhould get; and for that reaſon there was a Temple at *Rome* dedicated to *Jupiter Prædator*. Serv. 5. Æn.

Quirinus, as appears by that Verſe of *Virgil* which we cited above in the Word *Teretrius*.

Rex

Rex and *Regnator* are his common Titles in *Virgil*, *Homer* and *Ennius*.

Divum atque hominum Rex. Æn. 1. &. 10.
Summi regnator Olympi. Æn. 7.
King of Gods and Men.
Ruler of the higheſt heaven.

Lib. 1. *Stator* comes from *ſtando* or *ſiſtendo*; for when *Romulus*'s Soldiers fled in the Battel with the *Sabines*, and *Jupiter* ſtopped their flight, *Romulus* conſecrated a Temple to *Jupiter Stator*. *Livy* brings in *Romulus* thus praying to *Jupiter* on that occaſion, *lib.* 1. *At tu pater Deum hominumque hinc ſaltem arce hoſtem, de me terrorem Romanis, fugamque fœdam ſiſte, Hic ego tibi templum Statori Jovi, quod monumentum ſit poſteris tua præſenti ope ſervatam urbem eſſe, voveo. But thou, O Father of the Gods and Mankind, at this place at leaſt drive back the Enemy, take away the fear of the* Romans, *and ſtay their diſhonourable flight. And I vow to build a Temple to thee upon the ſame, that ſhall bear the name of* Jupiter Stator, *for a monument to poſterity; That it was from thy immediate Aſſiſtance that the City received its preſervation.*

Strabo l. 9. Arrian. 8. de geſt. Alex. The *Greeks* called him Σωτὴρ, *Servator*, the *Saviour*, becauſe he delivered them from the *Medes*. *Conſervator* alſo was his Title, as appears from divers of *Dioeleſian*'s Coins: in which his Effigies ſtands with Thunder brandiſhed in his right hand, and a Spear in his left; with this Inſcription, *Conſervatori*. In others, inſtead of Thunder, he holds forth a little Image of Victory, with this Inſcription, *Jovi Conſervatori Orbis*, to *Jupiter the Conſervator of the World*. The

The *Augures* called him *Tonans* and *Fulgens*. And the Emperour *Auguſtus* dedicated a Temple to him ſo called; wherein was a Statue of *Jupiter*, to which a little Bell was faſtned. Cic. 1 de nat. Dio. l. 50.

He is alſo call'd by *Orpheus*, Βρονταῖος, and by *Apuleius*, *Tonitrualis*, the Thunderer: and an Inſcription is to be ſeen upon a Stone at *Rome*, *Jovi Brontonti*. Ap. Lyl. Gyr. ſine. 2.

Trioculus, Τειφθαλμος, was alſo an Epithet given him by the *Grecians*, who thought that he had three Eyes, with one one of which he obſerved the Affairs of Heaven, with another the Affairs of the Earth, and with the the third he viewed thoſe of the Sea. There was a Statue of him of this kind in *Priamus*'s Palace at *Troy*; which, beſide the uſual two had a third Eye in the Forehead. Pauſan. ap. eund.

Vejovis, or *Vejupiter*, and *Vedius*, that is *little Jupiter*, was his Title when he was deſcribed without his Thunder; viewing angrily ſhort Spears which he held in his hand: The *Romans* accounted him a fatal and noxious Deity; and therefore they worſhipped him only, that he might not hurt them. Cic. 3. de nat. Gell. l. 5. Ovid. in Faſt.

Agrippa dedicated a *Pantheon* to *Jupiter Ultor*, *the Avenger*, at *Rome*, according to *Pliny*. Lib. 36. c. 15. Lib. 36. 15.

He was likewiſe called *Xenius*, or *Hoſpitalis*, *Hoſpitable*; becauſe he was thought the Author of the Laws and Cuſtoms concerning Hoſpitality. Whence the *Greeks* called Preſents given to Strangers *Xenia*, as the *Latins* called them *Lautia*. Ser. 1. Æn. Cic. pro Deir. Plut. qu. Rom. Demoſt. or. de legation.

Ζεὺς. the proper Name of *Jupiter*, is derived ἀπὸ τῆς Ζωῆς, becauſe he gives life to Animals. Phurnut. de Jov.

SECT.

SECT. IV.

The Signification of the Fable, and what is understood by the Name Jupiter.

YOU have told us the Dreams of the Poets about *Jupiter*; now pray Sir let us know what the Historians and Mythologists affirm concerning him.

Apud Salian. in Ann. & Epitome Turfell.

M. Very willingly. *Jupiter* was King of *Crete*, and cotemporary, according to *Eusebius*, with the Patriarch *Abraham*. This *Jupiter* deposed his Father, and afterwards divided by lot the Kingdom with his two Brothers, *Neptune* and *Pluto*. And because by lot the Eastern part of the Country was given to *Jupiter*; the Western to *Pluto*; and the Maritime Parts to *Neptune*; they took occasion from hence to feign, that *upiter* was the King and God of the Heavens, *Neptune* of the Sea, and *Pluto* of Hell. Nay, *Jupiter's* Name was so honoured by Posterity, that all Kings and Princes were from him called *Joves*, and their Queens *Junones*, from *Juno* the Wife of *Jupiter*.

Concerning the Mythologists, or the Interpreters of Fables, I shall only observe this by the by. There is in these kind of things such a vast diversity of Opinions among them; and, which yet is worse, the Accounts that many of them give are so witless and impertinent, so incongruous to the very Fables which they pretend to explain, that I think it

better to write nothing from them, than to trouble the Reader with those things which will not probably satisfie him: which when I cannot effect, I shall pass the Business over in silence, and leave it to every ones discretion to devise his own Interpretations. For it is better that himself should be the Author of his Mistake, than to be led into it by another; because a slip is more tolerable and easie, when we our selves fall down, than when others violently push us down at unawares. Yet whenever the place requires, that I give my Expositions of these Fables, that I may discover some Meaning that is not repugnant to common Sense, I shall not be so far wanting to my Duty, as that any one should justly accuse me of Negligence. By the present Fable I may justifie my words; for observe only how various are Mens Opinions concerning the Signification of the Name *Jupiter*, you may guess at the rest.

The Natural Philosophers many times think that *Heaven* is meant by the Name *Jupiter*: whence come those Phrases, *Jove tonante, fulgente, &c.* signifying Thunder; and that of the Poet, *Virg. Æn.* 10. Cic. 2 de nat. deor.

Panditur interea domus omnipotentis Olympi.
Mean while the Palace of th' Omnipotent
Is open'd wide.

Others imagine that the Air, and the things that are therein contained, as Thunder, Lightning, Rain, Meteors and the like, are signified by the same Name. In which sense that Sentence of *Horace* is understood, Theor. Eccl. 4.

Facet

Jacet ſub Jove frigido. *Lodges in the cold Air.* Or as we generally ſay *ſub Dio*, ἀπὸ τοῦ Διός, *Jupiter.* Some on the contrary, call the Air *Juno*, and the Fire *Jupiter*; by which the Air being warmed becomes fit for the Generation of things. Others again call the Sky *Jupiter*, and the Earth *Juno*; becauſe out of the Earth all things ſpring: which *Virgil* hath elegantly expreſſed in theſe Verſes. 2. *Georg.*

Lucret. l. 1.

Tum pater omnipotens fœcundis imbribus æther
Conjugis in gremium lætæ deſcendit, & omnis
Magnus alit, magno commiſtus corpore fœtus.
In fruitful ſhowers th' Almighty from above
Deſcends i'th' lap of his delighted Love,
And great He with the mighty body join'd,
Both propagates and foſters ev'ry kind. Ogilb.

Ap. Cic. 2. de nat. Deor. *Euripides* thought ſo, when he ſaid that the Sky ought to be called *Summus Deus*, the Great God. *Plato*'s Opinion was different; for he thought that the Sun was *Jupiter*; and *Homer*, together with the foreſaid *Euripides*, think that he is Fate; which Fate is, according to *Tully*'s Definition, (*de Divinat.*) *æterna cauſa rerum, cur ea quæ præterierint facta ſint, & ea quæ inſtant, fiant, & ea quæ conſequuntur, futura ſint.* *The Cauſe from all Eternity why ſuch things as already paſt were done; and why ſuch things as are doing at preſent, be as they are; and why ſuch things as are to follow hereafter, ſhall follow accordingly.* In ſhort, others by *Jupiter*, underſtand the *Soul of the World*, which is diffuſed not only through all human Bodies, but likewiſe through all the parts of the Univerſe, as *Virgil* poetically ſets forth

In Phædr. Odyſſ. 8. In ſupp. & Troad. 1. de div.

Arat. init. Aſtron.

Æn. 6. *Cælum*

BRITISH
3 NO 74
MUSEUM

——— *Cœlum ac terras, camposque liquentes*
Spiritus intus alit, totamque infusa per artus
Mens agitat molem, & magno se corpore miscet.
The Heaven and Earth, and the vast watery Main
A Spirit feeds within, which closely join'd,
Acts the vast Mass with an embodied Mind.

I do not regard the moral Signification of the Fables, that would be an endless and an impertinent Labour. It is free, as I said above, for every one, to fancy what he pleases, and to abound in his own Sense, according to the Proverb.

CHAP. V.

APOLLO. *His Image.*

P. BUT who is that beardless and unshaven Youth, holding a Bow and Arrows in his Right Hand, and a Harp in his Left, that is crowned with Laurel, and shining in Garments of Gold? Horat. l. ad Callimach.

M. It is the Image of *Apollo:* who is sometimes described with a Shield in one Hand, and the *Graces* in the other. And because he hath a threefold Power, in Heaven where he is called *Sol*, in Earth where he is named *Liber Pater*, and in Hell where he is stiled *Apollo*; he is usually painted with these three things, a Harp, a Shield, and Arrows. The Harp Porphyr. l. de sole.

ſhews that he bears Rule in Heaven where all things are full of Harmony; the Shield deſcribes his Office in Earth where he gives Health and Safety to terreſtrial Creatures; his Arrows ſhew his Authority in Hell, for whomſoever he ſtrikes with them, he ſends them into Hell.

SECT. I.

His Deſcent.

P. WHat Family was *Apollo* born of?

M. You ſhall know, after you have firſt heard how many *Apollo*'s there were?

P. How many?

M. Four. The firſt and ancienteſt whereof was born of *Vulcan:* The Second was a *Cretan*, a Son of the *Corybantes:* the Third was born of *Jupiter* and *Latona:* the Fourth was born in *Arcadi*, called by the *Arcades*, *Nomius. But tho*, as *Cicero* ſays *de Nat. Deor. lib.* 3. *there were ſo many* Apollo's, *Reliqui omnes ſilentur, omneſque res aliorum geſtæ ad unum Apollinem Jovis & Latonæ filium referuntur: Yet the reſt of them are all unſpoken of, and all that they did is referred to the Perſon of one only, who is he, that was born of* Jupiter *and* Latona.

P. In what Place was *Apollo* the Son of *Latona* born?

M. I will tell you more than you ask; they ſay the thing was thus. *Latona* the Daughter of *Cœus* the *Titan*, conceived of two Twins by *Jupiter: Juno* incenſed at it, ſent the Serpent

pent *Python* againſt her: and *Latona*, to eſcape the Serpent, betook her ſelf into the Iſland *Delos*; where ſhe brought forth *Apollo* and *Diana* at the ſame Birth. *Heſiod.*

SECT. II.

Actions of Apollo.

P. BY what Means was *Apollo* advanced to the higheſt degree of Honour and Worſhip?

M. By theſe four eſpecially: By the Invention of *Phyſick*, *Muſick*, *Poetry*, and *Rhetorick*; and therefore he is ſuppoſed to preſide over the *Muſes*. It is ſaid that he taught the Arts of *Divining*, and Shooting with Arrows: when therefore he had gratified Mankind infinitely by theſe Favours, they *deified* him. Hear how glorioufly he himſelf repeats his Accompliſhments of Mind and Nature, where he magnifies himſelf to the flying *Nymph* in *Ovid*, whom he paſſionately loved.

— *Neſcis, temeraria, neſcis* Ovid. Metam.
Quem fugias, ideoque fugis.
Jupiter eſt genitor. Per me quod eritq; fuitque,
Eſtque patet. Per me concordant carmina nervis.
Certa quidem noſtra eſt, noſtra tamen una ſagitta.
Certior in vacuo quæ vulnera pectore fecit.
Inventum Medicina meum eſt. Opiferq; per orbem
Dicor, & herbarum eſt ſubjecta potentia nobis.

Perhaps thou know'ſt not my ſuperior State;
And from that Ignorance proceeds thy Hate.

The King of Gods begot me: What ſhall be,
Or is, or ever was, in Fate, I ſee.
Mine is th' Invention of the charming Lyre;
Sweet Notes and heav'nly Numbers I inſpire.
Sure is my Bow, unerring is my Dart;
But ah! more deadly his who pierc'd my Heart.
Med'cine is mine; what Herbs and Simples grow
In Fields or Foreſts, all their Pow'rs I know;
And am the great Phyſician call'd below.

P. What memorable things did he perform?

M. Many; but eſpecially theſe.

1. He deſtroyed all the *Cyclops*, the Forgers of *Jupiter*'s Thunderbolts with his Arrows, to revenge the Death of *Æſculapius* his Son, whom *Jupiter* had killed with Thunder, because by the Help of his Phyſick he revived the Dead. Wherefore for this Fact being caſt down from Heaven, and deprived of his Divinity, expos'd to the Calamities of the World, and commanded to live in Baniſhment upon Earth; *Apollo* was compelled by Want to look after *Admetus*'s Cattel: where tired with Leiſure, to paſs away his time, it is ſaid that he firſt invented and formed a Harp. After this, *Mercury* got an opportunity to drive away a few of the Cattel of his Herd by ſtealth; for which whilſt *Apollo* complained and threatned him, unleſs he brought the ſame Cattel back again, his Harp was alſo ſtoln from him by *Mercury*: ſo that he could not forbear turning his Anger into Laughter.

Lucian. Dial. mor.

Pauſan. in Eliac.

Horat. 1. Carm.

2. He raiſed the Walls of the City of *Troy* by the Muſick of his Harp alone, if we may believe the Poet; *Ovid. Epiſt. Parid.*

Ilion

Ilion aſpicies, firmataque turribus altis
Mœnia Apollineæ ſtructa canore lyræ.
Troy *you ſhall ſee, and divine Walls admire,*
Built to the Conſort of Apollo's *Lyre.*

Some ſay, that there was a Stone, upon which *Apollo* only laid down his Harp, the Stone by the Touch of it alone became ſo melodious, that whenever it was ſtruck with another Stone, it ſounded like a Harp. Pauſan. in Attic.

3. By Misfortune he kild *Hyacinthus*, a pretty and an ingenious Boy that he loved. For whilſt *Hyacinthus* and he did play together at *Quoits*, *Zephyrus* being inraged becauſe *Apollo* was better-beloved by *Hyacinthus* than himſelf; and having an opportunity of Revenge, he puffed the Quoit that *Apollo* caſt, againſt *Hyacinthus*'s Head, by which blow he fell down dead; whereupon *Apollo* cauſed the Blood of the Youth that was ſpilt upon the Earth, to produce the Flowers of *Violets*. *Ovid. Metam. lib.* 10.

Ecce, cruor qui fuſus humi ſignaverat herbas,
Deſinit eſſe cruor, Tyrioque nitentior oſtro,
Flos oritur, formamq; capit, quam Lilia; ſi non
Purpureus color his, argenteus eſſet in illis.
Behold the Blood which late the Graſs had dy'd,
Was now no Blood, from whence a Flow'r full-blown,
Far brighter than the Tyrian *Scarlet ſhone,*
Which ſeem'd the ſame, or did reſemble right
A Lily, changing but the Red to White. Sands.

He was beſides a great Lover of *Cyparissus*, another very pretty Boy; who, when he had unfortunately kild a fine Deer which he ex-

ceedingly loved, and had brought up from its birth, was ſo melancholy for the Loſs thereof, that he conſtantly bewailed the Loſs of this Deer, and refuſed all comfort. *Apollo*, in pity chang'd him into a *Cypreſs*-Tree; as before his death he had begg'd of the Gods. O. *vid. Metam. lib.* 10.

——*Ut tempore lugeat omni*
Ingemuit, triſtiſque Deus, lugebere nobis
Lugebiſque alios, aderiſque lugentibus, inquit.
Implores, that he might never ceaſe to mourn.
When Phœbus *ſighing, I for thee will mourn,*
Mourn thou for others, Herſes ſtill adorn. Sands.

For they uſed Cypreſs in Funerals.

Ovid. 10. Metam. 4. He moſt ardently loved the Virgin *Daphne*, ſo famous for her Modeſty. When he purſued her, that ſhe might ſecure her Chaſtity from the violence of his Paſſion, ſhe was changed into a Laurel, the moſt chaſt of Trees; which is never corrupted with the violence of heat or cold, but remains always flouriſhing, always pure. There is a Story about this Virgin Tree, which better deſerves our Admiration than our Belief. A certain Painter was about to draw the Picture of *Apollo* upon a Table made of Laurel Wood: and it is ſaid, that the Laurel would not ſuffer the Colours to ſtick to it: as though the dead Wood was ſenſible, and did abhor the Picture of the impure Deity, no leſs than if *Daphne* her ſelf was alive within it.

Liban. in progym.

Pauſ. l. 7. 5. He courted alſo a long time the Nymph *Bolina*; but never could gain her: for ſhe choſe rather to throw her ſelf into a River

and

and be drowned, than yield to his lascivious Flames. Nor did her unconquerable Modesty lose its reward. She gained to her self an Immortality by dying so, and sacrificing her Life in the Defense of her Virginity, not only overcame *Apollo*, but the very Powers of Death. She became immortal.

6. *Leucothoe*, the Daughter of *Orchamus*, King of *Babylon*, was not so tenacious of her Chastity: for she yielded at last to *Apollo*'s Amour. Her Father could not bear such a Disgrace branded on his Family, and therefore buried her alive. *Ovid. Met. lib.* 4.

——— defodit alta
Crudus humo, tumulumq; super gravis addit arenæ.
Interr'd her living Body in the Earth,
And on it rais'd a Tomb of heavy Sand,
Whose ponderous weight her rising might withstand.

Apollo was indeed much troubled at this; but since he could do nothing else for her,

Nectare odorato sparsit corpusque locumque,
Multaq; conquestus, Tanges tamen æthera, dixit.
Protinus imbutum cælesti nectare corpus
Delituit, terramque suo madefecit odore
Virgaque per glebas, sensim radicibus actis,
Thurea surrexit, tumulumque cacumine rupit.
He mourn'd her loss, and sprinkled all her Herse
With balmy Nectar and more precious tears.
Then said, since Fate does here our joys defer,
Thou shalt ascend to Heav'n and bless me there:
Her Body straight, embalm'd with heav'nly art,
Did a sweet Odour to the ground impart.
And from the Grave a second Tree arise,
That cheers the God with pleasing Sacrifice. These

Ovid. Metam. 4. These Amours of *Leucothoe* and *Apollo* had been discovered to her Father by her Sister *Clytie*; whom *Apollo* also loved, but now he deserted; which she seeing pin'd away, with her Eyes continually looking up to the Sun, and at last was changed into a *Heliotrope*, or the Flower that is thence called the *Turn-Sole*.

Ovid. Fast. 6. 7. *Apollo* was challenged in Musick by *Marsyas* a proud Musician, and when he had overcome him, *Apollo* flay'd him, because he had dared to contend with him, and afterwards converted him into the River of *Phrygia*, of the same Name: *Ovid. Fast. lib.* 6.

8. But when *Midas* King of *Phrygia*, foolishly gave the Victory to the God *Pan*, when *Apollo* and he sang together: *Apollo* stretched his Ears to the length and shape of those of an Ass. *Met. lib.* 11.

——— *partem damnatur in unam,*
Induturque aures, lente gradientis asselli.
Punisht in that offending part; who bears
Upon his Skull a slow-pac'd Asses Ears.

Midas endeavoured to hide this Disgrace as well as he could by his hair: but however since it was impossible to conceal it from his Barber, he earnestly begg'd the Man, and prevailed with him by great Promises, not to divulge what he saw to any Person. But the Barber was not able to contain so wonderful a Secret longer, but went and digged a Hole, *Met. lib.* 11.

——— *Secedit, humumque*
Effodit; & domini quales conspexerit aures
Voce refert parva ———

The

——The Man withdraws and digs a pit,
And whiſpers with a low voice into it,
How long his Maſters Ears.

and whiſper'd into the Ditch theſe words, *Aures aſininas habet rex Midas*; *King* Midas *hath the Ears of an Aſs*; then filling up the Ditch with the Earth again, he went away. But O wonderful and ſtrange! The Reeds that grew out of that Ditch, if they were moved by the leaſt blaſt of wind, did utter the very ſame Words which the Barber had buried in it; *Aures aſininas habet rex Midas*: *King* Midas *hath the Ears of an Aſs.*

SECT. III.

Names of Apollo.

SOme derive the Name of *Apollo* from ἀ & πολλοὶ, as they derive *Sol* in *Latin* from *Solus*, becauſe there is no more than one. It is derived by ſome alſo, παρὰ τὸ ἀπαλλάττειν νόσους, from *Driving away Diſeaſes*; or ἀπὸ τῆς πάλλειν τὰς ἀκτῖνας, from *Darting Rays*. *Varro. Plutarc.* Chryſip. ap. Gyr. Varr. de ling. lat. Plut. ap. Phurnut.

He is called *Cynthius*, from the Mountain *Cynthus* in the Iſland of *Delos*; from whence *Diana* alſo is called *Cynthia* too. Feſtus.

And *Delius* from the ſame Iſland: becauſe he was born there. Or from δῆλος, becauſe *Apollo* (who is *Sol*, the *Sun*) by his Light makes all things manifeſt, τὰ δῆλα, as he is alſo called *Phanæus*, from φαίνειν, to appear. Macrob. & Phurn.

He is named *Delphinius*, becauſe he kild the Serpent *Python*, called *Delphis*. Or elſe becauſe Pauſan. in Attic.

cauſe when *Caſtalius* a *Cretan*, carried Men to the Plantations, *Apollo* guided him in the ſhape of a Dolphin.

Pauſan.

Phurnut. Lactant.

His Title *Delphicus*, comes from the City *Delphi* in *Bœotia*. A City ſaid to be ὀμφαλὸς τῆς γῆς, the *navel of the Earth*: becauſe when *Jupiter* had ſent forth two Eagles together, the one from the Eaſt and the other from the Weſt, they met by equal flights exactly at this place. Here, *Apollo* had the famouſeſt Temple in the World; in which he uttered Oracles to thoſe who conſulted him: but he received them firſt from *Jupiter*. And they ſay that this famous Oracle became dumb at the birth of our *Saviour*; and, when *Auguſtus*, who was a great Votary of *Apollo*, deſired to know the reaſon of its Silence, the Oracle anſwered him in theſe Words;

Æſcul. in ſacerd.

Niceph. hiſt. l. 1.

Me puer Hebræus, divos Deus ipſe gubernans,
Cedere ſede jubes, triſtemque redire ſub orcum,
Aris ergo dehinc noſtris abſcedito Cæſar.
An Hebrew Child, whom the bleſt Gods adore
Has bid me leave theſe Shrines and pack to Hell,
So that of Oracles I've now no more;
Away then from our Altar and farewel.

Macrob. ap. Gyr.

He was called *Didymæus*, from the Greek, Δίδυμοι, *twins*; as the Sun and Moon are ſuppoſed; who enlighten the World betwixt them by day and night.

Macrob. Phurnut.

And *Nomius*, not only from νομὸς, a Shepherd, becauſe he fed the Cattel of *Admetus*; but becauſe the Sun, *quaſi paſcat omnia*, as it were feeds all things that the Earth generates, by his heat and influence. Or perhaps, from

Νόμος,

Νόμος, *Lex*, becauſe he made very ſevere Laws, when he was King of *Arcadia*. *Macrobius. Cicero de Nat. Deor. lib.* 3. Cic. 3. de nat. Deor.

He is called *Pæan*, either, παρὰ τὸ πάυειν τὰς ἀνίας. from *allaying Sorrows*; or from παίειν, *ferire*; wherefore he is armed with Arrows. And we know that the Sun ſtrikes us and oftentimes hurts us with its Rays, as with ſo many darts. Hence thoſe Phraſes ἰὴ παιὰν, *heal us* Pæan; and ἰὸ παιὰν, *jace & immitte Pæan, ſc. tela in feram, diſcharge thy Arrows*, Pæan, *againſt the Beaſt*. For ſo his Mother and the Spectators cried aloud, whilſt *Apollo* did fight with the Serpent *Python*. And hence the cuſtom came that not only all Hymns in the praiſe of *Apollo* were called *Pæanes*, but alſo in all Songs of Triumph, and in the Celebration of all Victories, Men cried out *Io Pæan*. After this manner the airy and wanton Lover in *Ovid* acteth his Triumph too: *de arte amandi lib.* 2. Feſt. Ovid. 2 de arte aman.

Dicite, Io Pæan, & Io, bis dicite, Pæan;
Decidit in caſſes præda petita meos.
Sing Io Pæan *twice, twice* Io *ſay;*
My toils are pitcht and I have caught my prey.

From the ſame Exclamation of *Io Pæan*, *Apollo* receiveth that Epithet of Ἰήιος.

Phœbus may be derived ἀπὸ τῆς φοιτῶν βίας. *quod vi feratur*, becauſe the *Sun moves with a great force*; or from φοιβάω, *purgo*, ſince by the help of Phyſick, which was *Apollo*'s invention, the Bodies of Mankind are purged and cured. L. Gyr.

He was named *Pythius*, not only from the Serpent *Python* which he killed, but likewiſe ἀπὸ τῆς πυνθάνεσθαι, from *asking and conſulting*. Hygin. in fab. c. 50.

For

For none amongſt the Gods was more conſulted, or delivered more Reſponſes and ſpake Oracles than he; eſpecially in the Temple which he had at *Delphos*; to which all ſorts of Nations reſorted, ſo that it was called, *Orbis terræ Oraculum, the Oracle of all the Earth.* The Oracles were given out by a young Virgin, 'till one was debauched; whereupon a Law was made, that a very antient Woman ſhould give the Anſwers, in the dreſs of a young Maid: who was therefore called, *ab Apolline Pythio, Pythia*; and from *Phœbus, Phœbas.* But as to the manner that the Woman underſtood the God's mind, Mens Opinions differ. *Tully* ſuppoſes that ſome Vapors exhaled out of the Earth and affected the Brain much, and raiſed in it a power of Divination. *De Divin.*

Cic. pro Font. Diodor. 1. Stat. Theb. Diod. ib. V. Orig. 7. adv. Celſ. Epiſt. 1. De Divin. 114. Ap. Lil. Gyr.

P. What was the *Tripus* in which the *Pythian* Lady ſat?

M. Some ſay that it was a Table with three feet, on which ſhe reſted her ſelf when ſhe deſign'd to give forth Oracles: and becauſe it was covered with the Skin of the Serpent *Python*, they call it alſo by the Name of *Cortina.* But others ſay that it was a Veſſel, in which ſhe was plunged before ſhe propheſied; or rather, that it was a golden Veſſel, furniſhed with Ears, and ſupported by three Feet, whence it was called *Tripus*; and on this the Lady ſat down. It happened that this *Tripus* was loſt in the Sea, and afterwards taken up in the Nets of Fiſhermen, who mightily contended amongſt themſelves, which ſhould have it; the *Pythian* Prieſteſs being asked, gave Anſwer,

Plutarch. in Solon.

Anſwer, that it ought to be ſent to the *wiſeſt Man in all* Greece. Whereupon it was carried to *Thales* of *Miletus*: who ſent it to *Bias*, as to a wiſer Perſon. *Bias* referred it to another, and that other referred it to a Fourth; till after it had been ſent backwards and forwards to all the wiſe Men, it return'd again to *Thales*, who dedicated it to *Apollo* at *Delphos*.

P. Who were thoſe *Wiſe Men* of *Greece*?

M. Theſe Seven, to whoſe Names I adjoin the Places of their Nativity. *Thales* of *Miletus*, *Solon* of *Athens*, *Chilo* of *Lacedæmon*, *Pittacus* of *Mitylene*, *Bias* of *Priene*, *Cleobulus* of *Lindi*, and *Periander* of *Corinth*. I will add ſome remarkable things concerning them.

Thales was reckoned among the Wiſe Men, becauſe he was believed to be the firſt that brought *Geometry* into *Greece*. He firſt obſerved the Courſes of the Times, the Motion of the Winds, the Nature of Thunder, and the Motions of the Sun and the Stars. Being asked what he thought the difficulteſt thing in the World, he anſwered, *to know ones ſelf*. Which perhaps was the Occaſion of the advice written on the Front of *Apollo*'s Temple, to thoſe who were about to enter, Γνῶθι σεαυτόν. *Know thy ſelf*. For there are very few that know themſelves. *Laert.*

When *Solon* viſited *Cræſus*, the King of *Lydia*, the King ſhew'd his vaſt Treaſures to him; and asked him whether he knew a Man happier than he? *Yes*, ſays Solon, *I know* Tellus, *a very poor, but a very virtuous Man at* Athens, *who lives in a little Tenement that he hath*

hath there; and he is more happy than your Majesty: For neither can those things make us happy, which are subject to the changes of the times, nor is any one to be thought truly happy, till he hath died. It is said, when King *Cræsus* was afterwards taken Prisoner by *Cyrus*, and laid upon the Pile to be burnt, he remembred this Saying of *Solon*, and often repeated his Name; so that *Cyrus* ask'd why he cry'd out *Solon*, and who the God was whose Assistance he begg'd. *Cræsus* said, *I now find by Experience that which heretofore he said to me to be true*; and so he told *Cyrus* the Story: who hearing it, was so touch'd with the Sense of the Vicissitude of Human Affairs, that he preserved *Cræsus* from the Fire, and ever after had him in great Honour. *Plutarch. Herodotus.*

Chilo had this Saying continually in his Mouth, *Nequid nimium cupias, desire nothing too much.* Yet when his Son had got the Victory at the *Olympick* Games, the good Man died with Joy; and all *Greece* honoured his Funeral. *Plin. l. 7. c. 32.*

Bias, a Man famous for Learning no less than Nobility; preserved his Citizens a long time. *And when at last, says* Tully, *his Country* Priene *was taken, and the rest of the Inhabitants in their Escape carried away with them as much of their Goods as they could*; one advised him to do the same, but he made Answer, *Ego verò facio, nam omnia mea mecum porto. It is what I do already, for all the things that are mine I carry about me.* He often said, that *Friends should remember, ita amare oportere, ut aliquando*

Valer. 7. c. 2.

essent

eſſent oſuri, To love one another ſo, as perſons who may ſometime come to hate one another. Laert. Tull Paradox. De Amicit.

Of the reſt nothing extraordinary is reported.

SECT. III.

The Signification of the Fable. Apollo, *the* Sun.

Every body agrees that *Apollo* ſignifies the *Sun*; which is the moſt comfortable Creature in the World, and the moſt neceſſary to the Conſervation of all others. And thoſe Herbs which are moſt expos'd to its Heat, are found to have the greater Power. He darts his Rays upon the Earth like ſo many Arrows; and diſpels the Darkneſs, by which the Truth of Things is concealed, with his Glorious Light. His Motion in the midſt of the Planets is harmonious, and the Seven Planets about him may reſemble the Seven ſtrings of a Harp to complete the Conſort. Thus the Four Properties that are attributed to *Apollo*, of *Healing*, *Diſcovering of Secrets*, *Darting* and *Muſick*, agree in ſome meaſure to this Noble Star. Cic. 3. de nat.

And from the things Sacrificed to *Apollo*, it appears that he was the Sun. As firſt *Olives*, which Fruit loves the Sun, and cannot be nouriſhed in places diſtant from it. 2. The *Laurel*, a Tree of a hot nature, always flouriſhing, never old, and conducing not a little towards Divination: becauſe Laurel leaves put under the Pillow produce true Dreams; and therefore Theocrit. in Herc. Aerius.

therefore the Poets are crown'd with Laurel. 3. Amongſt Animals, *Cygni non ſine cauſa Apollini dicati ſunt, quòd ab eo divinationem habere videantur; quia prævidentes quid in morte boni ſit, cum cantu & voluptate moriuntur*; ſays *Tully*, *the Swans are, not without reaſon, conſecrated to* Apollo: *becauſe from him they are endued with a Faculty of Divination; when foreſeeing the Happineſs in Death, they ſing dying and pleaſed.* Tuſcul. 1. 4. *Griffons* alſo and *Crows* were ſacred to him for the ſame reaſon. And the *Hawk*, which has Eyes as fierce as the Sun: the *Cock*, which foretels his Riſing; and the *Graſhopper*, a ſinging Creature. It was a Cuſtom with the *Athenians* to faſten golden Graſhoppers to their Hair, in honour of *Apollo*. *Thucyd. Schol. Ariſtoph.*

And eſpecially if we derive the Name of *Latona*, the Mother of *Apollo* and *Diana*, from the Greek λανθάνω, it will ſignifie, that before the Birth of *Apollo* and *Diana*, that is, before the Production of the Sun and the Moon, all things lay involved in darkneſs: from whence thoſe Two glorious Luminaries afterwards proceeded, as out of the Womb of a Mother.

Vid. 1. Gyrald. in Apol.

But notwithſtanding all this, ſeveral Inventions of the Poets agree with the Sun, but not with *Apollo*. And of thoſe therefore it is neceſſary to treat apart.

CHAP.

CHAP. VI.

The SUN. *His Genealogy and Names.*

THis Glorious Sun, which illuſtrates all things with his Light, is called *Sol*, ſays *Tully, de Nat. Deor. Vel quia Solus ex omnibus ſyderibus eſt tantus, vel quia cum exortus eſt obſcuratis omnibus ſolus appareat. Either becauſe he is the only Star that is of that Magnitude; or becauſe when he riſes, he puts out all the other Stars, and only appears himſelf.* Yet the Poets have ſaid, that there were Five *Sols*; and *Tully* reckons them up. But whatever they delivered concerning each of them ſingly, they commonly applied to one, who was the Son of *Hyperion*, and Nephew to *Æther*, begotten of an unknown Mother.

The *Perſians* call the Sun *Mithra*, and account him the greateſt of their Gods, and they worſhip him in a Cave. His Statue bears the Head of a *Lion*, dreſt with a *Tiara*, dreſſed with *Perſian* Attire, and holding with both hands a mad Bull by the Horns. Thoſe that deſired to become his Prieſts, and underſtand his Myſteries, did firſt undergo a great many Hardſhips, Diſgraces, Stripes, Colds, Heats, and other Torments, before they could attain to the Honour of that Employment. And ſee the Sanctimoniouſneſs of their Religion. It was not lawful for the Kings of *Perſia* to

Heſych. & Lact. Gramm. ap. Lil. Gyr.

Doriſ. 7. ap. Athen.

drink exceſſively; but upon that Day, in which the Sacrifices were offered to *Mithra*. *Greg. Naz. Orat. 1. in Jul.*

Plut. In Iſ. & Oſir.

The *Egyptians* called the Sun *Horus*: whence the parts, into which the Sun divides the Day, are called *Horæ* Hours. They repreſented his Power by a Scepter, on the top of which an Eye was placed, by which they ſignified, that the Sun ſees, and that all things are ſeen by his means.

Homer. Iliad. & Odyſſ. 4. V. Boccat. l. 4. c. 4.

Theſe *Horæ* were thought to be the Daughters of *Sol* and *Chronis*; who early in the Morning prepare the Chariot and the Horſes for their Father, and open the Gates of the Day. *Plutarch. Homer.*

SECT. I. *Actions of* Sol.

THE Actions of *Sol* were only Debaucheries, and Intrigues of Love with Miſtreſſes; with which he obſcured the Honour of his Name. I will ſet down the moſt remarkable of them.

Pindar. in Olymp.

1. He lay with *Venus* in the Iſland of *Rhodes*, at which time they ſaid it rained Gold, and the Earth cloathed it ſelf with Roſes and Lilies: from whence the Iſland was called ῥόδος, *roſa*. 2. He begat of *Clymene*, *Phaeton*, and *Phaeton*'s Siſters. 3. Of *Neæra* he begat *Paſiphae*; and of *Perſeis*, *Circe* (to omit the reſt of his Brood of more obſcure Note.) Of each of which according to my Method I ſhall ſay ſomething, ſince I have mentioned *Rhodes*, I have ſpoke a little concerning the *Coloſſus* that

that was there, which was one of the *Seven Wonders of the World.*

SECT. II.

The Seven Wonders of the World.

P. WHat were those Seven Wonders of the World? Plin. 34. c. 17.

M. They were these that follow.

1. The *Colossus* at *Rhodes*; a Statue of the *Sun*, Seventy Cubits high, placed at the Mouth of the Harbour; one Man could not grasp its Thumb with both his Arms. Its Thighs were stretched out to such a Distance, that a large Ship sailing might easily pass into the Port betwixt them. It was Twelve Years a making, and cost Three hundred Talents (a Talent is worth Six thousand *Aurei*;) stood Fifty Years, and at last was thrown down in an Earthquake. And from this *Colos's* the People of *Rhodes* were called *Colossenses*, and every Statue since of an unusual Magnitude, is called *Colossus.*

2. The Temple of *Diana* at *Ephesus*; which was a Work of the greatest Magnificence, and infinitely admired among the Antients. Two hundred and twenty Years were spent in perfecting it tho' all *Asia* was employed. It was supported by One hundred and twenty seven Pillars, Sixty Foot high, each of them raised by as many Kings. Of these Thirty seven were engraven. The Image of the Goddess was made of *Ebony*, as they tell us in History. Plin. l. 7. c. 38. & l. 16. 40.

Plin. l. 36. c. 5. 3. The *Mauſoleum*, or Sepulchre of *Mauſolus*, King of *Caria*, built by his Queen *Artemiſia*, of the pureſt Marble; and yet the Work of it was much more valuable than the Marble. It lay from North to South Sixty three Feet long, almoſt Four hundred and eleven Feet in compaſs, and Twenty five Cubits high, ſurrounded with Thirty ſix Columns, that were to Admiration. And from this *Mauſoleum*, all other ſumptuous Sepulchres are alſo called by the ſame Name.

Plin. l. 36. c. 5. 4. A Statue of *Jupiter*, in the Temple of the City *Olympia*; made with the greateſt Art by *Phidias*, of Ivory; and of a vaſt proportion.

Idem l. 6. c. 26. 5. The Walls of the City *Babylon*, (which was the Metropolis of *Chaldea*) built by the Queen *Semiramis*: Sixty thouſand Paces in circumference, Two hundred Foot high, and Fifty broad: ſo that Six Chariots might conveniently paſs upon them in a row.

Plin. l. 36. c. 12. Belo. l. 2. c. 32. ſing. obſervat. 6. The Pyramids of *Egypt*: Three of which, remarkable for their height, do ſtill remain. The firſt has a ſquare Baſis, the Front conſiſts of an hundred and two Feet. It is One hundred and forty three long, and a Thouſand high. Made of ſo great Stones, that the leaſt of them is Thirty Foot thick. Three hundred and ſixty thouſand Men were employed in building it, for the ſpace of Twenty Years. The two others which are ſomewhat ſmaller, attract the Admiration of all Spectators. And in theſe Pyramids, it is reported, the Bodies of the Kings of *Egypt* lie interred.

7. The

7. The Royal Palace of *Cyrus*, King of the *Medes*; made by *Menon*, with no leſs Prodigality than Art, for he cemented the Stones with Gold. *Plin.* Calepin. V. miraculum.

SECT. III.

The Children of the Sun.

NOW let us change our Diſcourſe again to *Sol*'s Children. The famouſeſt of which was *Phaeton*, who gave the Poets an excellent opportunity of exerciſing their Fancy by the following Action. *Epaphus*, one of the Sons of *Jupiter*, fell out with *Phaeton*, and ſaid that he falſly pretended to be the Sun of *Sol*, ſince that was only a device of his adulterous Mother. He was ſo provoked at the Slander, that with the advice of *Clymene* he went to the Royal Palace of the Sun, that he might bring from thence ſome indubitable marks of his Nativity. The *Sun* received him, when he came, kindly; and owned his Son: and to take away all occaſion of doubting hereafter, he gave him liberty to ask any thing, ſwearing by the *Stygian Lake*, (which ſort of Oath none of the *Gods* dare violate) that he would not deny him. Hereupon *Phaeton* deſired leave to govern his *Fathers Chariot* for one day: which was the occaſion of great grief to his Father; who foreſeeing his Son's ruin thereby. Ovid. 2. Metam.

Temeraria, dixit,
Vox mea facta tua eſt. Utinam promiſſa liceret

Non dare. Confiteor, ſolum hoc tibi nate negarem.
Diſſuadere licet. Non eſt tua tuta voluntas.
Magna petis, Phaeton, *& quæ non viribus iſtis.*
Munera conveniunt, nec tam puerilibus annis.
Sors tua mortalis: non eſt mortale, quod optas.
——— *dictis tamen ille repugnat,*
Propoſitumque premit, flagratque cupidine currus.
Thou to thy ruin my raſh vow doſt wreſt.
O, would I could break promiſe! this requeſt
I muſt confeſs I only would deny;
And yet diſſuade I may. Thy death does lie
Within thy wiſh. What's ſo deſir'd by thee
Can neither with thy ſtrength nor youth agree,
Thou mortal doſt no mortal thing deſire.
—In vain diſſuaded, he his promiſe claim'd,
With glory of ſo great a charge inflam'd. Sandys.

In ſhort the Father was obliged to yield to the raſhneſs of the Son; and inſtructing him to obſerve the middle path, he unwillingly granted what he could not deny.

Occupat ille levem juvenili corpore, currum,
Statque ſuper, manibuſq; datas contingere habenas
Gaudet, & invito grates agit inde parenti.
Interea volucres Pyroeis & Eous & Æthon
Solis equi, quartuſque Phlegon, binnitibus auras
Flammiferis implent, pedibuſque repagula pulſant.
He youthful vaults into the blazing ſeat,
Glad of the reins nor doubtful of his skill,
And gives his Father thanks againſt his will.
Mean while the Suns ſwift Horſes, hot Pyrous,
Light Æthon, *fiery* Phlegon, *bright* Eous,
Neighing aloud inflame the Air with heat,
And with their thundring hoofs the barriers beat. S.

Imme-

Immediately *Phaeton* unable to govern the Horſes, fired Heaven and Earth; ſo that *Jupiter* ſtruck him out of the Chariot with Thunder and caſt him headlong into the River *Po*. His Siſters *Phaethuſa*, *Lampetia*, and *Phœbe*, lamenting his death inceſſantly upon the banks of that River, were turned by the pity of the Gods into *Poplar Trees*, henceforth weeping *Amber* inſtead of Tears. A great Fire that hapned in *Italy* near the *Po*, in the time of King *Phaeton*, was the occaſion of this Fable: The *Ambitious* are taught hereby, what event they ought to expect, when they ſoar higher than they ought.

Circe, the moſt skilful of all Sorcereſſes, poiſoned her Husband, a King of the *Sarmatæ*, for which ſhe was baniſhed by her Subjects, and flying into *Italy*, fixed her Seat upon the Promontory *Circæum*, where ſhe mightily loved *Glaucus* a Sea-God, who at the ſame time loved *Scylla*. *Circe* turned her into a Sea-Monſter, by poiſoning the water in which ſhe uſed to waſh. She entertained *Ulyſſes*, who was driven thither by the violence of ſtorms, with great Civility; and reſtored his Companions, whom according to her uſual Cuſtom ſhe had changed into Hogs, Bears, Wolves and the like Beaſts, unto their former ſhapes again. *Ulyſſes* was armed againſt her Aſſaults, ſo that ſhe ſet upon him in vain. It is ſaid, ſhe drew down the very Stars from Heaven: whence we are plainly informed, that Voluptuouſneſs (whereof *Circe* is the Emblem) alters Men into ravenous and filthy Beaſts; that even Ovid. 14. Metam.

thoſe, who with the luſtre of their Wit and Vertue ſhine in the World as Stars in the Firmament, when once they addict themſelves to obſcene Pleaſures, become obſcure and inconſiderable, falling as it were headlong from the glory of Heaven.

Ovid. 1. Metam. *Paſiphae* was the Wife of *Minos* King of *Crete*: ſhe fell in love with a Bull, and obtained her deſire by the Aſſiſtance of *Dædalus*, who for that purpoſe enclos'd her in a wooden Cow: ſhe brought forth a *Minotaur*, a Monſter one part of which was like a Man, the other like a Bull. Now the occaſion, they ſay, of the Fable was this. *Paſiphae* loved a Man whoſe Name was *Taurus*, and had two Twins by him in *Dædalus*'s Houſe; one of which was very like her Husband *Minos*, and the other like the Father. But however that is, the *Minotaur* was ſhut up in the Labyrinth, that *Dædalus* made by the order of King *Minos* This Labyrinth was a place diverſified with abundance of windings and turnings and croſs paths running into one another. How this *Minotaur* was kild, and by whom, I ſhall ſhew particularly in its place in the account of *Theſeus*. *Dædalus* was an excellent Artificer of *Athens*; who firſt, as it is ſaid, invented the Axe, the Saw, the Plumline, the Auger, and Glue; alſo he firſt contrived Maſts and Yards for Ships: beſides he carved Statues ſo admirably, that they not only ſeemed alive, but would never ſtand ſtill in one place; and would fly away unleſs they were chained. This *Dædalus*, together with

Serv. ap. Boccat. l. 4

Ovid. Metam. & Pauſan. in Attic.

Icarus

Icarus his Son, was by *Minos* ſhut up in the Labyrinth which he had made, becauſe he had aſſiſted the Amours of *Paſiphae*: whereupon he made Wings for himſelf and his Son, with Wax and the Feathers of Birds; faſtening theſe Wings to his ſhoulders, he flew out of *Crete* into *Sicily*; but *Icarus* in his flight neglected his Fathers advice, and obſerved not his due courſe, but out of a juvenile wantonneſs flew higher than he ought, whereupon the Wax being melted by the heat of the Sun, and the Wings falling in pieces, he fell into the Sea, which is ſince, according to *Ovid*, from him named the *Icarian* Sea.

Ovid. 9. Metam.

Icarus Icariis nomine fecit aquis,
Icarian Seas from Icarus *were call'd.*

To theſe *Children of the Sun*, we muſt adjoin his Niece and his Nephew *Biblis* and *Caunus*. *Biblis* ſo far loved *Caunus*, tho he was her Brother, that ſhe employed all her Charms to entice him to commit Inceſt; and when nothing would overcome his modeſty, ſhe followed him ſo long, that at laſt being quite oppreſſed with ſorrow and labour, ſhe ſat down under a Tree, and ſhed ſuch a quantity of Tears, that ſhe was converted into a Fountain.

Sic lachrymis conſumpta ſuis Phœbeia Biblis
Vertitur in fontem, qui nunc quoque vallibus imis
Nomen habet dominæ, nigraque ſub ilice manat.
Thus the Phœbeian Biblis *ſpent in tears,*
Becomes a living Fountain, which yet bears
Her name, and under a black Holm that grows
In thoſe rank Vallies plentifully flows. Sandys.

CHAP.

CHAP. VII.

MERCURY.

His Image and Birth.

Galen. ap. Nat. Com. l. 5.

P. WHO is that young Man, with a cheerful Countenance, an honeſt Look, and lively Eyes; who is ſo fair without Paint? having Wings fixed to his Hat and his Shooes, and a Rod in his hand, which is winged and bound about by a couple of Serpents?

M. It is the Image of *Mercury*, as the *Egyptians* paint him; whoſe Face is partly black and dark, and partly clear and bright; becauſe ſometimes he converſes with the *Celeſtial*, and ſometimes with the *Infernal* Gods. He wears winged Shooes (which are properly called *Talaria*) Wings alſo are faſtned to his Hat (which is called *Petaſus*) becauſe ſince he is the Meſſenger of the Gods, he ought not only to run, but flie.

P. Of what Parents was he born?

Heſiod. in Theogon. Horat. 1. Carm. Macrob. & Suidas.

M. His Parents were *Jupiter* and *Maia* the Daughter of *Atlas*: and for that reaſon perhaps they uſed to offer Sacrifices to him in the Month of *May*. They ſay that *Juno* ſuckled awhile in his Infancy; and once while he ſucked the Milk very greedily, it ran out of his

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his Mouth, being full, upon the Heavens; which made that white ſtream, which they call *Via lactea*, the *Milky Way*; and in *Greek*, *Galaxia*; from γάλα, *Milk*.

P. What were,

SECT. I. *His Offices and Qualities?*

M. HE had many Offices. The firſt and chiefeſt of them was to carry the Commands of *Jupiter*, whence he is commonly called *Deorum Nuncius*, *the Meſſenger of the Gods*. 2. He ſwept the Room where the Gods ſupped and made the Beds; and did execute other the like mean Employments; hence he was ſtyled † *Camillus* or *Caſmillus*, that is, an *inferiour Servant of the Gods*. For anciently * all Boys and Girls under age were called *Camilli* and ‖ *Camillæ*: and the ſame Name was afterwards given to the young Men and Maids, who † attended the Prieſts at their Sacrifices. Tho the People of * *Bœotia*, inſtead of *Camillus*, ſay *Cadmilus*; perhaps from the *Arabick* Word חדם *Chadam*, to ſerve; or from the *Phœnician* Word, *Chadmel*, *Gods Servant*, or *Miniſter ſacer*. 3. He ‖ attended upon dying Perſons to unlooſe their Souls from the Chains of the Body, and carry them to Hell; he alſo revived and placed into new bodies thoſe Souls which had completed their full time in the *Elyſian* Fields. All which things *Virgil* does almoſt compriſe in theſe Verſes, *Æneid. l.* 4.

Lucian. dial. Maiæ & Mercur.

† Stat. Tullian. 2. de vocab. rerum.

* Serv. in 12. Æn.

‖ Pacuv. in Medea de Dion. Halic. l. 2. Macrob. ſat. 3.

† Boch. l. 1. c. 12. ſuæ Geog.

* Sophoc. in Oedip.

‖ Homer. Odyſſ. ω.

Dixerat

Dixerat Ille patris magni parere parabat
Imperio, & primum pedibus talaria nectit
Aurea, quæ ſublimem alis ſive æquora ſupra
Seu terram rapido pariter cum flamine portant.
Tum virgam capit: hac animas ille evocat Orco,
Pallentes, alias ſub triſtia Tartara mittit:
Dat ſomnos adimitque & lumina morte reſignat.
About his Father's buſineſs Hermes *goes,*
And firſt he buckles on his golden ſhooes:
With which being wing'd o'r ſea and land he flies,
A ſwift wind counterpoiſing through the Skies:
Then takes his charming Wand, whoſe power
pale Ghoſts
Calls up, or drives to miſerable coaſts;
Gives or breaks ſleep and ſeals up dying eyes. Og,

Tertull. l. de coronis. His remarkable Qualities were likewiſe many. 1. They ſay that he was the Inventor of Letters: this is certain, he excelled in Eloquence and the Art of *Speaking well*; inſomuch that the *Greeks* called him *Hermes*, ἀπὸ τῆς ἑρμηνείας, from interpreting or explaining: and therefore he is accounted the God of the Rhetoricians and Orators. 2. He is reported to have been the Inventor of Contracts, Weights and Meaſures; and to have taught the Art of Buying, Selling and Trafficking firſt; and to have received the Name of *Mercury* from *Merces*, or *Mercium cura*, his *underſtanding of Merchandize*. Hence he is accounted the God of the *Merchants*, and the *God of Gain*; ſo that all unexpected Gain and Treaſure, that comes of a ſudden, is from him called ἑρμαῖον or ἑρμαῖον. 3. In the Art of Thieving he certainly excelled all the Sharpers

Feſtus. Fulgen.

Philoſtr. in ſoph. 3. Lucian. Dial. Ap. & Vulc.

ers that ever were or will be; for he is the very Prince and God of Thieves. On that day in which he was born, he ſtole away ſome Cattel from King *Admetus*'s Herd, altho *Apollo* was Keeper of them; who complained much of the Theft, and bent his Bow againſt him: but in the mean time *Mercury* ſtole even his Arrows from him. Whilſt he was yet an Infant, and entertain'd by *Vulcan*, he ſtole his Tools from him. He took away by ſtealth *Venus*'s Girdler, whilſt ſhe embraced him; and *Jupiter*'s Scepter: he deſign'd to ſteal the Thunder too, but he was afraid leſt it ſhould burn him. 4. He was mighty skilful in making Peace; and for that reaſon was ſometimes painted with Chains of Gold flowing from his mouth, with which he link'd together the Minds of thoſe that heard him. And he not only pacifi'd Mortal men, but alſo the immortal Gods of Heaven and Hell: for whenever they quarrell'd amongſt themſelves, he compoſed their differences: as *Ovid* ſays, *lib.* 5. *Faſt.*

Pacis & armorum, ſuperis, imiſque Deorum
Arbiter, alato qui pede carpit iter.
Thee Wing foot, all the Gods both high and low,
The Arbiter of Peace and War allow.

And *Claudian, de raptu Proſerp.*

Atlantis Tegæe Nepos, commune profundis
Et ſuperis Numen, qui fas per limen utrumque
Solus habes, geminoque facis compendia mundo.
Fair Maias ſon, whoſe pow'r alone dos reach (beach
High Heavens bright Towers and Hells dusky
A common God to both doſt both the Worlds appeaſe.

And

And this *Pacificatory Faculty* of his, is ſignified by the *Rod* that he holds in his Hand, which *Apollo* heretofore gave him; for he had given *Apollo* an Harp. This Rod had a wonderful faculty of deciding all Controverſies. This Virtue was firſt diſcovered by *Mercury*; who ſeeing two Serpents fighting as he travelled, he put his Rod between them and reconciled them preſently, and they mutually embraced each other, and ſtuck to the Rod which is called *Caduceus*; and from hence all Ambaſſadors ſent to make Peace are called *Caduceatores*: for as Wars were denounced by *Feciales*, ſo they were ended by *Caduceatores*.

Hom. in hymn.

Lexic. lat. hoc v.

SECT. II.

Actions of Mercury.

P. ARE any of his Actions recorded in Hiſtory?

M. Yes, ſeveral: but ſuch as in my Judgment do not much deſerve to be remembred. However the following Account is moſt remarkable.

He had a Son by his Siſter *Venus*, called *Hermaphroditus*; *i. e. Mercuric-Venus* (for ἑρμῆς ſignifies *Mercury*, and ἀφροδίτη *Venus*) *Salmacis* a Nymph lived in the Woods in which he often hunted: ſhe loved this Youth extravagantly, who was very beautiful, but a great Woman hater. She often tempted the young man, but was as often repulſed; yet ſhe did not deſpair. She lay in Ambuſh at a Foun-

tain

tain, where he usually came to bath, and when he was in the water, she also leapt in to him: but neither so could she overcome his extraordinary Modesty. Whereupon, it is said, she prayed to the Gods above that the Bodies of both might become one, which was granted. *Hermaphroditus* was amazed when he saw this change of his Body; and desired that, for his comfort, some other Persons might be like him. He obtained his request; for whosoever washed himself in that Fountain (called *Salmacis*, in the Country *Caria*) became an *Hermaphrodite*, and was Ἀνδρόγυνος, *androgynos*, that is, had both Sexes, *Ovid. Met. l.* 4. I was unwilling to omit the following Story.

A Herdsman whose name was *Battus* saw *Mercury* stealing *Admetus*'s Cows from *Apollo* their Keeper. When *Mercury* perceived that his Theft was discovered, he went to *Battus* and desired that he would say nothing, and gave him a delicate Cow. *Battus* promised; *Mercury*, that he might try his fidelity, came in another shape to him, and asked him about the Cows; whether he saw them, or knew the place where the Thief carried them. *Battus* denied it, but the God prest him hard, and promised that he would give him both a Bull and a Cow, if he would discover. With the Promise he was overcome; whereupon *Mercury* was enraged, and laying aside his Disguise, turn'd him into a Stone, call'd *Index*; as *Ovid* relates so prettily in Verse, that I cannot but recite them.

At

At Battus, poſtquam eſt merces geminata, ſub illis
Montibus, inquit, erant: & erant ſub montibus illis.
Riſit Atlantiades: & me mihi perfide prodis?
Me mihi prodis, ait? perjuraque pectora vertit
In durum ſilicem, qui nunc quoque dicitur Index.

Battus, *upon the double proffer, tells him, there*
Beneath thoſe hills, beneath thoſe hills they were.
Then Hermes *laughing loud; what knave I ſay,*
Me to my ſelf, to my ſelf me betray?
Then to a Touchſtone turn'd his perjur'd breaſt,
Whoſe Nature now is in that Name expreſt.

The Antients uſed to ſet up Statues called *Indices*, where the Roads croſſed each other; becauſe with an Arm and a Finger held out they indicated the way to this or that place. The *Romans* placed Statues in all Publick places and Highways: the *Athenians* placed them at their Doors for their ſecurity, to drive away Thieves; and they called theſe Statues *Hermæ*, from *Mercury*, whoſe Greek Name is *Hermes*. Concerning which *Hermæ*, it is to be obſerved,

1. Theſe Images had neither Hands nor Feet, ἄποδας καὶ ἀχείρους, *Herod. l.* 1. and from hence *Mercury* was called *Cyllenius*, and, by *Syncope*, *Cyllius*; for χωλὸς in Greek, ſignifies a *Man without hands or feet*: and not from *Cyllene*, a Mountain in *Arcadia*, in which he was educated. *Vid. Lil. Gyr.*

Macrob. & Suid. ap. Lil.

2. A Purſe was uſually hung to the Statue of *Mercury*, to ſignifie, that he was the God of *Gain and Profit*, and preſided over Merchandiſing; in which becauſe many times things are done by Fraud and Treachery, they gave him the Name of *Dolius*.

3. Th

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4. The *Romans* used to join the Statues of *Mercury* and *Minerva* together, and these Images they called *Hermathenæ*: and sacrificed to both Deities upon one and the same Altar. Those who had escaped any great danger always offered Sacrifices to *Mercury*; they offered up a Calf, and Milk and Hony, and especially the Tongues of the Sacrifices, which with a great deal of Ceremony they cast into the Fire, and then the Sacrifice was finished; it is said that the *Megarenses* first used this Ceremony. Cic. Pausan. in Attic. 4 Metam. Callistrat. Homer.

CHAP. VIII. ΜΜΕΣΤ

BACCHUS. *His Image.*

M. WHY do you laugh, *Palæophilus*?

P. Who can forbear, when he sees that filthy, shameless and immodest God placed next to *Mercury*; with a Body naked, red Face, lascivious Looks, in an effeminate Posture, dispirited with Luxury and overcome with Wine. His swoln Cheeks resemble Bottles; his great Belly and fat Breasts, his distended swelling Paunch, make me think that a Hogshead rather than a God is carried in that Chariot. Eurip. in Bacch.

M. That is no wonder, for it is *Bacchus* himself, the *God of Wine*, and the *Captain and Emperour of Drunkards*. He is crowned with

Ovid. l. de arte. Ariſtoph. Scholiaſt. in Plurum. Strab. l. 20. Ovid. 4. Metam. & 3.

Ivy and Vine Leaves. He has a *Thyrſus* inſtead of a Scepter; that is, a Javelin with an Iron Head, incircled by Ivy or Vine-Leaves in his hand. He is carried in a Chariot, ſometimes drawn by Tygers and Lions, and ſometimes by Lynxes and Panthers. And like a King he is ſurrounded with a drunken Band of Satyrs, of *Cobali*, or Demons, of *Lenæ*, Nymphs that preſide over the Wine-Preſſes, and of *Naiades* and *Bacchæ*; And *Silenus* comes laſt ſitting upon a crooked Aſs.

P. But what's here? This *Bacchus* has got Horns, and is a young man without a Beard: I have heard, the *Elienſes* paint him like an old man with a Beard.

M. It is true. He is ſometimes painted an old Man, and ſometimes a ſmooth an beardleſs Boy. For thus *Ovid* ſpeaks of him. *Met.*

——Tibi inconſumpta juventa?
Tu puer æternus, tu formoſiſſimus, alto
Conſpiceris cœlo; Tibi, cum ſine cornibus adſtas,
Virgineum caput eſt.
Still doſt thou enjoy
Unwaſted Youth; eternally a Boy
Thou'rt ſeen in Heaven, whom all perfections grace;
And when unhorn'd thou haſt a Virgins Face.

And likewiſe *Tibullus*,

Solis æterna eſt Phœbo Bacchoque juventa.
Phœbus *and* Bacchus *only have eternal Youth.*

Ovid ſpeaks of his Horns,

Accedant capiti cornua, Bacchus eris.
Clap to thy Head a pair of Horns and Bacchus *thou ſhalt be.*

I will give you the reaſon of the Horns, and of all the other things about the end of the Fable.

SECT. I. *The Birth of* Bacchus.

Bacchus's Birth was both wonderful and ridiculous, if the Poets may be heard; as they muſt when we treat of Fables.

They tell us that when *Jupiter* was in love with *Semele*, it raiſed *Juno*'s jealouſie higher than ever before. *Juno* therefore endeavoured to deſtroy her; and in the ſhape of an old Woman, viſited *Semele*, wiſhed her much joy from her acquaintance with *Jupiter*, and adviſed her to oblige him, when he came, by an inviolable Oath, to grant her a requeſt; *and then*, ſays ſhe to *Semele*, *ask him to come to you as he is wont to come to* Juno. *And he will come cloathed in all his Glory, and Majeſty, and Honour.* *Semele* was enflamed hereby, and when *Jupiter* came next, ſhe deſired,

——*ſine nomine munus.* Ovid. Met. 3.
Cui Deus, elige, ait: nullam patierè repulſam.
Quoque magis credas, Stygii quoque conſcia ſunto
Numina torrentis: Timor, & Deus ille Deorum eſt.
Læta malo, nimiumq; petens, perituraq; amantis
Obſequio, Semele: Qualem Saturnia, dixit,
Te ſolet amplecti, Veneris cum fœdus initis,
Da mihi te talem.

——*A Gift unnam'd:*
When thus the kind conſenting God reply'd,
Speak but thy choice it ſhall not be deny'd;
And to confirm thy Faith, let Stygian *Gods,*

And all the Tenants of Hells dark abodes,
Witneſs my Promiſe; theſe are Oaths that bind,
And Gods that keep even Jove *himſelf confin'd.*
Tranſported with the ſad Decree, ſhe feels
Ev'n mighty Satisfaction in her Ills;
And juſt about to periſh by the Grant
And kind compliance of her fond Gallant,
Says, Take Joves *Vigor as you uſe* Joves *Name;*
The ſame the ſtrength and ſinewy force the ſame,
As when you mount the great Saturnias *Bed,*
And lock'd in her embrace diffuſive Glories ſhed.

Jupiter was very ſorry, for he could not recal his Words nor annul his Vows. So he cloaths himſelf with the Terrors of his Majeſty, and enters into the Houſe of *Semele.* But

——*Corpus mortale, tumultus*
Non tulit æthereos, doniſque jugalibus arſit.
Nor could her mortal body bear the ſight
Of glaring beams and ſtrong Celeſtial light;
But ſcorch'd all o'er, with Joves *embrace expir'd,*
And mourn'd the Gift ſo eagerly deſir'd.

She was ſtruck down and ſtupified by the Thunder, and burnt to Aſhes by the Lightning. Thus we may ſee what comes from Raſhneſs and Ambition. But when you hear what became of the Child it will make you laugh.

——*Genetricis ab alvo*
Eripitur, patrioque tener (ſi credere dignum eſt)
Inſuitur femori, maternaque tempora complet.
Th'imperfect Babe that in the Womb doth lie
Was ta'n by Jove, *and ſew'd into his Thigh,*
His Mothers time accompliſhing. ——

Thus

Thus *Bacchus* was enclos'd within *Jupiter*'s Thigh, and in fulneſs of time he was born; and then delivered into the hands of *Mercury*, to be carried into *Eubœa*, to *Macris* the Daughter of *Ariſtæus*; who immediately anointed his Lips with Hony, and brought him up with great care, in a certain Cave which had two Gates. Nat. com. l. 4. venat. Apollon. 4. Argon.

SECT. II.

Names of Bacchus.

WE will firſt ſpeak of his proper Name, and then come to his Titles and Surnames.

Bacchus is derived ἀπὸ τῦ βακχάζειν, or βακχεύειν, *ab inaniendo, from revelling.* For, for the ſame reaſon the *wild Women*, his Companions, be called *Bacchæ*, and ſometimes *Thyades*, ἀπὸ τῆς θυάς, *furore:* and *Mænades* from μαίνομαι, *inſanio, deſipio, to be mad* or *fooliſh.* They were alſo called *Mimallones*, from μιμέομαι, to *imitate*, becauſe they imitated all *Bacchus*'s Actions. Euſtath. ap. Lil. Virg. Æn. 4.

Biformis, δίμορφος, becauſe he was reckoned both a young and an old Man; with a Beard and without a Beard: or becauſe Wine, whereof *Bacchus* is the Emblem, makes People ſometimes chearful and pleaſant, ſometimes peeviſh and moroſe. Diodor. ap. Lil.

He was named *Briſæus*, either, (as ſome think) from the Nymph his Nurſe; or from the uſe of Grapes and Hony, which he invented; for *Briſa* ſignifies a Bunch of preſt Cornut. in Perſ. Sat. 1.

Grapes; or elſe from the Promontory *Briſa*, in the Iſland *Lesbos*, where he was worſhipped.

Ovid. 4. Metam. *Bromius*, ἀπὸ τῦ βρόμυ, from the cracking of Fire, and noiſe of Thunder that was heard when his Mother was kild with the Embrace of *Jupiter*.

Idem. ib. *Bimater* or *Bimetor*, becauſe he had two Mothers: the firſt was *Semele*, who conceiv'd him in the Womb; and the other the Thigh of *Jupiter*, into which he was received after he was ſaved from the Fire.

Clem. in ſtrom. Euſeb. l. 2. præp. Evang. Diodor. l. 5. He is called by divers of the *Greeks Bugenes*, Βυγενὴς, *è bove genitus*, and from thence *Tauriformis* or *Tauriceps*, and he is ſuppoſed to have Horns, becauſe he firſt plough'd with Oxen, or becauſe he was the Son of *Jupiter Ammon*, who had the Head of a Ram.

Idem l. 3. Ariſtop. in Equit. *Dæmon bonus*, the *good Angel*: and in Feaſts, after the Tables were removed, the laſt Glaſs was drank round to his Honour.

Diog. Orig. Euſeb. *Dithyrambus*, ἀπὸ τῦ δὶς εἰς δύεσιν ἀναβαίνειν, *à bis in januam ingrediendo*: which ſignifies either that he was born twice, of *Semele* and of *Jove*; or the double Gate, which the Cave had in which he was brought up; or perhaps it means that Drunkards cannot keep Secrets: but whatever is in the Heart comes into the Mouth, and then burſts forth, *quaſi per geminam portam*; as it uſually ſaid, that Wine makes τὸ στόμα δίθυρον, *i.e. ſets both the doors of the mouth open.*

Phurnut: in fab. Lucian. Dial. *Dionyſius* or *Dionyſus*, ἀπὸ τῦ Διός, (his Father *Jupiter*) and *Niſa* the Nymph, by whom he was nurſed as they ſay: or from the word νύσσω,

πόω, *pungo*; becauſe he prick'd his Father's ſide with his Horns when he was born: or from νόσος, *morbus*, for *Jupiter* limped when *Bacchus* was in his Thigh. Or from an Iſland among the *Cyclades* called *Dia* or *Naxos*, which was dedicated to him when he married *Ariadne*. Or laſtly from the City of *Niſa*, in which *Bacchus* reign'd. Nonn. 19.

Evohus or *Evius*. For in the War of the Giants, when *Jupiter* did not ſee *Bacchus*, he thought that he was kild, and cried out, *Eheu*, υἱέ, *Alas, Son.* Or becauſe when he found that *Bacchus* had overcome the Giant, by changing himſelf into a Lion, he cried out again, εὖ υἱέ, *Euge fili.* Eurip. in Bacch. Virg. Æn. 7. Cornut. in Perſ. Acron. in Horat. Vir. 6. æn.

Evan, from the Acclamations of the *Bacchantes*, who were therefore called *Evantes*. Ovid. 4. Metam.

Euchius is derived from εὐχέω, *largiter fundo*, becauſe *Bacchus* loves Brimmers. Nat Com. l. 5.

Eleleus and *Eleus*, from the Acclamation ἐλελεῦ uſed to encourage the Soldiers to fight, and in the Celebration of *Bacchus*'s Sacrifices, call'd *Orgia*: it was uſed alſo in the fight itſelf. Ovid. 4. Metam. Æſchyl. in Prometh.

Iacchus, from ἰαχχάω, *clamo vociferor.* And it is uſed by *Claudian de rapt. Proſerp. l.* 1. where he ſays,

——lætuſque ſimul procedit Iacchus,
Crinali floreus hedera: quem Parthica Tigris
Velat, & auratos, in nodum colligit ungues.
——The jolly God comes in,
His Hair with Ivy twin'd, his Cloaths a Tygers Skin,
Whoſe golden Claws are clutcht into a Knot.

For he did not always go naked. He was ſometimes cloathed with the Skin of a Tygre.

Virg. 2. Georg. Ovid. 4. Metam. in 2. Georg.

Donatus derives his Name *Lenæus* from hence, *quòd leniat mentem vinum.* But *Servius* does with reaſon reject that Etymology; becauſe *Lenæus* is a Greek Word, and *lenire* a Latin one; therefore others derive ἀπὸ τοῦ ληνοῦ, or ληνὸς, the *Vat* or *Preſs* in which Wine is made.

Vir. 7. Ecl. Plutar. in probl. Pauſan. in Attic.

Liber and *Liber Pater*, from *liberando*, as in Greek they call him Ἐλευθερεὺς, the *Deliverer*: for he is the Symbol of *Liberty*, and is worſhipped in all Cities that are free.

Ovid. 4. Metam. Vir. æn. 4.

Lyæus and *Lyſius*, ſignifie the ſame with *Liber*: for Wine frees the Mind from Cares; and thoſe who have drank plentifully, ſpeak whatſoever comes into their minds, as *Ovid* ſays,

Cura fugit multo, diluiturque mero.
The plenteous bowl all Cares diſpels.

Phurn. in Bacch. Ovid. 4. Metam. Id. ibid.

The Sacrifices of *Bacchus* were celebrated in the night; wherefore he is called *Nyctileus*, from νυκτελέω, *nocte perficio.*

Becauſe he was educated upon the Mountain *Niſa*, he is called *Nyſæus.*

He taught a certain King of *Athens* to dilute his Wine with Water; ſo that Men, who through much drinking ſtaggered before, by mixing Water with their Wine began to go *rectà*, ſtreight; and from thence *Bacchus* was called *Rectus*, Ὀρθός.

Hor. l. 1. Carm.

His Mother *Semele* and his Nurſe were ſometimes called *Thyo*: therefore from thence they called him *Thyonæus.*

Laſtly,

Laſtly, He was called *Triumphus*, Θριαμβος, because when in Triumph the Conquerours went into the Capitol, the Soldiers cried out *Io Triumphe.* Varr. de ling. lat.

SECT. III.

Actions of Bacchus.

Bacchus invented ſo many things uſeful to Mankind, either in finiſhing Controverſies, in building Cities, in making Laws and obtaining Victories, that he was declared a *God* by the joint Suffrages of the whole World. And indeed what could not *Bacchus* himſelf do, when his Prieſteſſes, by ſtriking the Earth with their *Thyrſus's*, drew forth Rivers of Milk and Honey, and Wine, and wrought ſeveral ſuch Miracles without the leaſt Labour. And yet they received their whole Power from *Bacchus:* Who Diod. l. 5. hiſt. & Oroſ. l. 2. Horat. 2. Epiſt.

1. Invented the uſe of Wine; and firſt taught the Art of planting the Trees from whence it is made; as alſo the Art of making Honey, and tilling the Earth. This he did amongſt the People of *Egypt*; who therefore honoured him as a God, and called him *Oſiris.* Let *Bacchus* have honour, becauſe he invented the Art of Planting Vines; but let him not refuſe to the Aſs of *Nauplia* its Praiſes, who by gnawing Vines taught the Art of Pruning them. Ovid. 3. Faſt. Dion. de ſitu orb. vid. Nat. Com.

2. He invented Commerce and Merchandiſe, and found out Navigation when he was King of *Phœnicia.* Idem. ib.

3. Where-

Ovid. 3. Faſt. Eurip. l. in Bacch. Dion. ib.

Whereas Men wandred about unſettled like Beaſts, he reduced them into Society and Union: he taught them to worſhip the Gods, and was excellent in Propheſying.

4. He ſubdued *India*, and many other Nations; riding on an Elephant: he victoriouſly ſubdued all *Egypt*, *Syria*, *Phrygia*, and all the Eaſt; where he erected Pillars, as *Hercules* did in the Weſt: he firſt invented Triumphs and Crowns for Kings.

Idem eod. lib. de ſitu orbis.

5. *Bacchus* was deſirous to reward *Midas*, the King of *Phrygia* (of whoſe Aſſes Ears we ſpake before) becauſe he had done ſome Service to him; and bid him ask what he would, and *Midas* deſired that whatſoever he touchd might become Gold; *Bacchus* conſented. *Ovid. Met. l.* 11.

Annuit optatis, nocituraque munera ſolvit
Liber, & indoluit, quod non meliora petiſſet.
To him his harmful wiſh Lyæus *gives,*
And at the weakneſs of's Requeſt he grieves.
Lætus abit, gaudetque malo,
Glad he departs, and joys in's Miſery;

So that whatſoever *Midas* touches becomes Gold; nay when he touched his Meat or Drink, they alſo became Gold: when therefore he ſaw that he could not eſcape Death by hunger or thirſt, he then perceived that he had fooliſhly begg'd a deſtructive Gift, and repenting his Bargain, he deſired *Bacchus* to take his Gift to himſelf again. *Bacchus* conſented, and bid him bath in the River *Pactolus*: *Midas* obeyed; and from hence the Sand of that River became golden, and the River was called *Chryſorrhoas*, or *Auriſluus*. 6.

6. When he was yet a Child, ſome *Tyrrhenian* Mariners found him aſleep and carried him into a Ship: wherefore he firſt ſtupified them, ſtopping the Ship in ſuch a manner, that it was unmoveable; afterwards he cauſed Vines to ſpring up in the Ship on a ſudden, and Ivy twining about the Oars; and when the Seamen were almoſt dead with the fright he threw them headlong into the Sea and chang'd them into Dolphins. *Ovid. Met. l.* 3.

SECT. IV.

The Sacrifices of Bacchus.

IN Sacrifices Three things are to be conſidered: the Creatures that are offered, the Prieſts and the Sacrifices themſelves, which are celebrated by ſuch and ſuch Ceremonies.

1. Amongſt Trees and Plants, theſe were ſacred or conſecrated to *Bacchus*, the Fir, the Ivy, Bind weed, the Fig and the Vine. Among Animals, the Dragon and the Pye, ſignifying the Talkativeneſs of drunken People. The Goat was ſlain in his Sacrifices, becauſe he is a Creature deſtructive to the Vines. And amongſt the *Egyptians* they ſacrificed a Swine to his Honour before their doors. Xenoph. in Sacerd. Plutar. in probl. ſymp. Euripid in Bacch. Herodot. Euterpe.

2. The Prieſts and Prieſteſſes of *Bacchus* were the Satyrs, the *Sileni*, the *Lenæ*, the *Naiades*, but eſpecially the revelling Women called *Bacchæ*, from *Bacchus*'s Name. Vid. Nat. Com. l 5.

3. The Sacrifices themſelves were various, and celebrated with different Ceremonies, according

cording to the variety of Places and Nations. They were celebrated on ſtated days of the year, with the greateſt Religion, or rather with the rankeſt Prophaneneſs and Impiety. The *Phœnicians* Inſtituted the firſt Sacrifices and called them.

Pauſan. in Attic. *Oſcophoria*, in which the Boys, carrying Vine-leaves in their hands, went in ranks praying, from the Temple of *Bacchus* to the Chappel of *Pallas*.

Ovid. Faſt. & 6. Met. The *Trieterica* were celebrated in the Winter by night, by the *Bacchæ*, who went about armed, making a great noiſe, and foretelling, as it was believed, things to come. Theſe Sacrifices were intituled *Trieterica*, becauſe *Bacchus* returned from his *Indian* Expedition after three years.

Scholiaſt. Ariſtoph. The *Epilenæa* were Games celebrated in the time of Vintage (after that the Preſs for ſqueezing Grapes was invented) they diſputed with one another, in treading the Grapes, who ſhould ſooneſt preſs out moſt *Muſt*; and in the mean time they ſung the Praiſes of *Bacchus*, begging that the Muſt might be very ſweet and good.

Demarat. in certam. Dionyſ. The *Canephoria*, amongſt the antient *Athenians* were performed by Marriageable Virgins, who carried golden Baskets filled with the Firſt Fruits of the Year. Nevertheleſs ſome think that theſe Sacrifices were inſtituted to the Honour of *Diana*; and that they did not carry Fruit in the Baskets, but Preſents wrought with their own hands, which they offered to this Goddeſs; to teſtifie that they

Doroth. Sydon. ap. Nat. Com.

they were desirous to quit their Virginity and Marry.

The *Apaturia*, Ἀπατούρια, Feasts amongst the *Athenians* to the Honour of *Bacchus*: so called from Ἀπατάω, *fallo*. Vid. Nat. Com. in Bacch.

The *Ambrosia*, observed in *January*, a Month sacred to *Bacchus*; for which reason this Month was called *Lenæus* or *Lenæo*, because the Wine was brought into the City about that time. But the *Romans* called these Feasts *Brumalia*, from *Bruma*, one of the Names of *Bacchus* amongst them: and they celebrated them twice a year in the Months of *February* and *August*. Idem ib. Cæl. Rho. l. 18. c. 25.

The *Ascolia*, so called from the *Greek* ἀσκὸς, *utris*, a *Leathern Bottle*; several of which were produced filled with Air, or as others say with Wine. The *Athenians* were wont to leap upon them with one foot, so that they would sometimes fall down; however they thought they did a great Honour to *Bacchus* hereby; because they trampled upon the Skin of the Goat, who is the greatest Enemy to the Vines. But amongst the *Romans* Rewards were distributed to those, who by artificially leaping upon these Leathern Bottles overcame the rest. And then all of them together calling aloud upon *Bacchus* confusedly, and in Verses unpolished, they carried his Statue about their Vineyards in Masquerade, dawbing their Faces with Barks of Trees and the Dregs of Wine. So returning to his Altar again, from whence they came, they presented their Oblations in Basons to him, and burnt them. And in the last Tzetz. in Hesiod. Menand. l. de mysteries.

laſt place they hung upon the higheſt Trees, little wooden or earthen Images of *Bacchus*, which they called *Oſcilla*, from the ſmalneſs of the Heads, that out of them, as out of Perſpectives, the God might look to the Vines that they ſuffer no injury. *Virgil* hath elegantly expreſſed all this, where he ſays, *Georg. l. 2.*

— Atque inter pocula læti,
Mollibus & pratis, unctos ſaliere per utres.
Verſibus incomptis ludunt, riſuque ſoluto
Oraque corticibus ſumunt horrenda cavatis.
Et te, Bacche, vocant per carmina læta, tibique
Oſcilla, ex alta, ſuſpendunt mollia, pinu.
Hinc omnis largo pubeſcit vinea fœtu, &c.
They to ſoft meads heightned with wine advance,
And joyfully o'er noynted Bottles dance,
And merry, at their ſlippery ſport they play.
Some ruſtick Madrigal or Roundelay,
In vizards of rough Bark conceal their Face,
And with glad numbers thee, great Bacchus,
Hanging ſoft Pictures on thy lofty Pine, (grace,
Then Vineyards ſwell pregnant with chearful Wine.

Vir. 4. Georg. 6. & 7. Æn.

Laſtly the *Bacchanalia*, or *Dionyſia*, or *Orgya*, were the Feaſts of *Bacchus* among the *Romans*, which at firſt were ſolemnized in *February* at mid-day by Women only; but afterwards perform'd by Men and Women together, and young Boys and Girls; who, in a word, left no ſort of Lewdneſs and Extravagancy uncommitted. For upon this occaſion, Rapes, Whoredoms, Poiſon, Murder, and ſuch abominable Impieties were promoted, under a ſacrilegious pretence of Religion.

Till

Till the Senate by an Edict abrogated this Festival; as *Diagondas* did at *Thebes*, says *Cicero*, *because of their Lewdnesses*; which also *Penthetus* King of *Thebes* attempted, but with ill success; for the *Bacchæ* barbarously killed him: whence came the Story, that his Mother and Sisters tore him in pieces, fancying that he was a Boar: There is a Story besides that *Alcithoe*, the Daughter of *Minæus*, and her Sisters, because despising the Sacrifices of *Bacchus*, they did stay at home and spin whilst the *Orgya* were celebrating, were changed into Bats. There is an idle Story, that *Lycurgus*, who attempted many times to hinder these *Bacchanalia* in vain, cut off his own Legs, because he had rooted up the Vines, to the dishonour of *Bacchus*.

Liv. l. 9. Aug. 6. de Civit. Cic. c. 11. 2. de leg.

Idem. 4. Met.

Ap. Nat. Com.

SECT. V.

The Historical Sense of the Fable. Bacchus *an Emblem either of* Nimrod *or* Moses.

I Find two meanings applyed to this Fable. For some say that *Bacchus* is the same with *Nimrod*: the reasons of which Opinion are, 1. The similitude of the Words *Bacchus* and *Barchus*; which signifies the *Son of Chus*, that is *Nimrod*. 2. They think the Name of *Nimrod* may allude to the *Hebrew* word מרד, *Namur*; or the *Chaldee*, נמר *Namer*, a *Tyger*. And accordingly the Charriot of *Bacchus* was drawn by Tygres, and himself cloathed with the Skin of a Tygre. 3. *Bacchus* is sometimes called

Bochart. in suo Phaleg.

Anthol. 1. c. 38. ep. 1.

called Νεβρώδης, which is the very ſame with *Nimrodus*. 4. *Moſes* ſtiles *Nimrod* a great Hunter, and we find that *Bacchus* is ſtyled Ζαγρεὺς, *i. e. great Hunter.* (this Name of *Bacchus* is not mentioned above, for I deſign not a nicely complete account of every thing) 5. Nor is it abſurd to ſay, that *Nimrod* preſided over the Vines, ſince he was the firſt King of *Babylon*, where was the moſt excellent Wines, as the Antients often ſay.

Ex Athenæo.

Others think that *Bacchus* is *Moſes*; becauſe many things in the Fable of the one, ſeem derived from the Hiſtory of the other. For firſt, ſome feign that he was born in *Egypt*, and preſently ſhut up in an Ark, and thrown upon the Waters as *Moſes* was. 2. The Surname of Διμήτωρ, or *Bimater*, which belongs to *Bacchus* may be aſcribed to *Moſes*: who beſides his Mother by Nature, had another by Adoption, King *Pharaoh*'s Daughter. 3. They were both handſom Men, brought up in *Arabia*, good Soldiers, and had Women in their Armies. 4. *Orpheus* calls *Bacchus* directly Μίσην, and Θεσμοφόρον, the *Legiſlator*; and further attributes to him, Δίπλακας θεσμοὺς, the *two Tables of the Law*. 5. Beſides *Bacchus* was called *Bicornis*: and accordingly the Face of *Moſes* appeared *double-horned*, when he came down from the Mountain, where he had ſpoken to God; the Rays of Glory that darted from his Brow, reſembling the ſprouting out of Horns. 6. As Snakes were ſacrificed, and a Dog given to *Bacchus* as a Companion, ſo *Moſes* had his *Caleb*, which in *Hebrew* ſignifies a *Dog*.

Voſſius apud Bochart. in ſuo Canaan.

Exod. 34. 29.

Eurip. in Bacchis.

7. And

7. And as the *Bacchæ* brought Water from a Rock, by ſtriking it with their *Thyrſus*, and the Country wherever they came flow'd with Milk, Wine, and Honey; ſo the Land of *Canaan*, into which *Moſes* conducted the *Iſraelites*, not only flowed with Milk and Honey, but with Wine alſo; as appears from that noble Bunch of Grapes, which two Men carried upon a Staff betwixt them, (*Numb.* 13.) 8. *Bacchus* dryed up the Rivers *Orontes* and *Hydaſpes*, by ſtriking them with his *Thyrſus*, and paſſed through them, as *Moſes* paſſed thro' the *Red Sea*. 9. It is ſaid alſo, that a little Ivy ſtick, thrown down by one of the *Bacchæ* upon the Ground, crept like a Dragon, and twiſted itſelf about an Oak. And 10. That the *Indians* once were all covered with Darkneſs, whilſt thoſe *Bacchæ* enjoyed a perfect Day. *Nonnius. Voſſius apud Bochart in Chan.*

Nonn. in Dionyſiac l. 23. & 25. & 35. & 45. Apud Eund.

From whence you may collect, that the antient Inventors of Fables, have borrowed many things from the Holy Scriptures, to patch up their Conceits. Thus *Homer* ſays that *Bacchus* wreſtled with *Pallene*, to whom he yielded, like the Story of the *Angel* wreſtling with *Jacob*. In like manner *Pauſanias* reports, that the *Greeks* at *Troy* found an Ark which was ſacred to *Bacchus*; which when *Euripilus* had opened, and viewed the Statue of *Bacchus* laid therein, he was preſently ſtruck with Madneſs. For this is taken from the Second Book of *Kings*, where the *Bethſhemites* were deſtroyed by God, becauſe they looked with too much curioſity into the Ark of the Covenant.

Iliad. 48.

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Ariſtoph. Schol. in Acharn. act 3. ſc. 1.

nant. Again, *Bacchus* was angry with the *Athenians* becauſe they deſpiſed his Solemnities, and received them not with due reſpect when firſt they were brought by *Pegaſus* out of *Bœotia* into *Attica*. He afflicted them, ſays, with a grievous Diſeaſe in the *Secret Parts* for which there was no Cure, till by the advice of the Oracle they performed the Reverences due to the God, and erected *Phalli* that is, Images of the afflicted Parts, to his Honour: whence the Feaſts and Sacrifices called *Phallica*, were yearly celebrated among the *Athenians*. Is one Egg more like another than this Fable is like the Hiſtory of the *Philiſtines*? whom God puniſhed with the Emerods, for their Irreverence to the Ark; and when they conſulted the Diviners thereupon they were told that they could no ways be cured unleſs they made Golden Images of Emerods, and conſecrated them to God.

1. Reg. c. 6

SECT. VI.

The Moral Senſe of the Fable. Bacchus the *Symbol of Wine.*

WINE, and its Effects are underſtood in this Fable of *Bacchus*. Let us begin with *Bacchus*'s Birth. When I imagine *Bacchus* in *Jupiters* Thigh, and *Jupiter* limping therewith, it brings to my mind the Image of a Man that is burthened and overcome with Drink; who not only halts, but reels and ſtumbles, and madly ruſhes whereever the force of the Wine carries him. Wa

Was *Bacchus* taken out of the Body of his Mother *Semele* in the midst of Thunder and Lightning? So is the Wine drawn from the Butt attended with Quarrels, and Fighting, and Noise.

Bacchus was educated by the *Naiades*, *Nymphs* of the Rivers and Fountains, which may direct Men to dilute their Wine with Water.

But *Bacchus* is an eternal Boy. And do not the oldest Men become Children by too much Drink? Does not Excess deprive us of that Reason that distinguishes Men from Boys?

Bacchus is naked, as is he who hath lost his Senses by Drinking. He cannot dissemble, he cannot hide any thing. *In vino veritas*, *the Wine speaks truth*; it opens all the Secrets of the Mind and Body too; witness *Noah*. Erasm. in adag.

Bacchus is horned, according to *Ovid. Epist. Sapph.*

Accedant capiti cornua, Bacchus ero.
Cornuted be thy Crest and Bacchus *thou shalt be.*

And let the Poet decide whether *Bacchus* makes fewer horned than *Venus*.

Cura fugit multo, diluiturque mero.
Full bowls or chase or else dissolve out cares. Ovid. de arte
Tunc veniunt risus, tunc pauper cornua sumit.
Then enters mirth, and th' Beggar grows a King.

That is, Wine creates a Boldness, a Forwardness, and Fierceness even in poor People. I know very well that some say, that *Bacchus* was horned, because formerly the Cups were Horn; whence κέρας, *poculum*, *quasi* κέρεον, is derived from κέρας *cornu*. Porphyr. in 2. car. Horat. Lil. Gyr.

He is crowned with Ivy, because that Plant (being always green and flourishing, and as it were young) by its natural coolness asswages the heat occasioned by too much Wine.

He is both a young and an old Man, because as a moderate quantity of Wine increases the Strength of the Body, so excess of Wine destroys it.

Women only celebrate the Sacrifices of *Bacchus*; and of them only those who are enraged, and entoxicated, and abandon themselves to all sorts of Wickedness. Accordingly Wine effeminates the most masculine minds, and disposes them to Luxury. It begets anger, and stirs them up to madness; and therefore Lions and Tygres draw the Chariot of *Bacchus*.

The Men and Women both celebrate the *Bacchanalia* in Masques. It is well that they be ashamed of their Faults. Their Modesty hath not quite left them; some remains of it are yet hid under those Disguises, lest they should be utterly oppressed by the Impudence of ill Words and Actions. And does not VVine mask and disguise us strangely? Does it not make Men Beasts; and turn one into a Lion, another into a Bear, another into a Swine, or an Ass?

I had almost forgot to tell you, that *Bacchus* is sometimes merry, and sometimes sad and morose. For indeed what cherishes the Heart of Man so much as Wine? What more delightfully refreshes the Spirits of the mind, than that natural *Nectar*, that *divine Medicine*, which when we have taken

Tum

Tunc dolor, & curæ, rugaque frontis abest. Ovid. de Art.
Then far away are banisht griefs and fears,
No thoughtful wrinkle in the face appears.

The Vine is so beneficial to this Life, that *in vite vitam hominis esse diceres*; and therefore many say, that the Happiness of one consists in the Enjoyment of the other. But do not consider, that if Wine be the Cradle of Life, yet it is the *Grave of the Reason*: for if Men do constantly sail *in the Red Sea of Claret*, their *Souls* are oftimes drowned therein. It blinds them, and leaves them under Darkness, especially when it begins to draw the *Sparkles* and *little Stars* from their Eyes. Then the Body being drowned in Drink, the Mind floats, or else is stranded: thus too great love of the Vine is pernicious to Life; for from it come more Faults than Grapes, and it breeds more Mischiefs than Clusters. Would you see an instance of the truth of what you read, observe a drunken Man: O Beast! See how his Head totters, his Hams sink, his Feet fail, his Hands tremble, his Mouth froths, his Cheeks are flabby, his Eyes sparkle and water, his Words are unintelligible, his Tongue falters and stops, his Throat sends forth a nasty loathsom stench; but what do I do? It is not my Business now to tell Truths, but Fables.

CHAP. IX.

MARS, *His Image.*

P. AS far as I see, we must tarry in this place all night.

M. Do not fear it: for I shall not say so much of the other Gods as I have said of *Bacchus*. And especially *Mars*, whose Image is next, I hope will not keep us so long.

P. Do you call him *Mars*, that is so fierce and sowr in his look? Terror is every where in his looks as well as in his dress; and he is drawn by a pair of Horses, in a Chariot guided by I know not what mad Woman. He is covered with Armour, and brandisheth a Spear in his Right Hand, as though he breathed Fire and Death, and threatned every Body with Ruin and Destruction.

M. It is *Mars* himself, the *God of War* whom I have often seen also on Horseback, in a formidable manner, with a Whip and a Spear together. But that you may understand every thing in that Picture; observe, that the Creatures which draw the Chariot are not Horses, but *Fear* and *Terror*, *Discord* goes before them in tatter'd Garments, and *Clamour* and *Anger* go behind. Yet some say that *Fear* and *Terror* are Servants to *Mars*. Hear how imperiously he commands them. *Claud. in Ruf.*

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MUSEUM

Fer galeum Bellona mihi, nexuſque rotarum
Tende Pavor; fræna rapidos Formido jugales.
My Helmet let Bellona *bring*, Terror *my traces fit,*
And paniek Fear *do thou the rapid Driver fit.*

As ſoon as they receive his Orders. *Virgil. Æn. l.* 8.

——Sævit medio in certamine Mavors
Cælatus ferro, triſteſque ex æthere Diræ:
Et ſciſſa gaudens vadit Diſcordia, palla,
Quam, cum ſanguineo ſequitur Bellona flagello.
——Mars through the Battle rav'd,
Sad Furies hover above, himſelf in ſteel engrav'd.
Glad of her tatter'd Cloaths next Diſcord *goes,*
And fierce Bellona *with her bloody Whip purſues.*

P. Where is that *Bellona*? Bellona Silius l. 4. Stat. 7. Theb.

M. It is *Bellona* who drives the Chariot. The *Goddeſs of War*, the Companion of *Mars*; or as others ſay, his Siſter, or Wife, or both. She prepares for him his Chariot and Horſes when he goes to fight. It is plain that ſhe is called *Bellona*, from *Bellum*. She is otherwiſe called *Duellona* from *Duellum*, or from the *Greek* word Βελόνη, *a Needle*, whereof ſhe is ſaid to be the Inventreſs. Her Prieſts, the *Bellonarii*, ſacrificed to her in their own Blood: *Sectiſque humeris*, ſays *Lactantius*, *& utraque manu diſtrictos gladios exerentes, currunt offeruntur, inſaniunt. Cutting their Shoulders, and holding out drawn Swords in both their hands, they run and are tranſported and mad*; and People thought, that, after the Sacrifice was ended, they were able to foretel future Events. *Claudian* L. 1. c. 12. Juvenal. Sat. 4 & Lucan. l. 1. x. Eutrop.

dian introduces *Bellona* combing Snakes. Another describes her thus.

Sil. l. 5.

Ipsa facem quatiens, & sævam sanguine multo
Sparsa comam, medias acies Bellona pererrat.
Stridit tartarea nigro sub pectore Diræ
Lethiferum murmur.
Her torch Bellona *waving through the Air,*
Sprinkles with clotted gore her flaming Hair,
And through both Armies up and down does fly,
Whilst from her horrid breast Tisiphone
A deadly murmur sends.

Alex. ab Alex. l. 3. c. 12.

Before the Temple of this Goddess there stood a Pillar called *Bellica*, over which the *Herald* threw a Spear, when he proclaimed War.

SECT. I.

His Descent.

Homer. Iliad. 5. Hesiod. in Theog.

MARS is said to be the Son of *Jupiter* and *Juno*; tho according to *Ovid's* Story, he is the Child of *Juno* only. For says he, when *Juno* did admire how it was possible that her Husband *Jupiter* had conceived *Minerva*, and begot her himself, without the concurrence of a Mother. (as we shall see in the Account of *Minerva*) When her amasement ceased; she being desirous of performing the like, went to *Oceanus* to ask his Advice; whether she could have a Child without her Husbands concurrence: she was tired in her Journey, and sat down at the Door of the Goddess *Flora*; who understanding the

Occasion

Occasion of her Journey, desired her to be of good Heart, for she had in her Garden a Flower, and if she did only touch it with the tips of her fingers, the smell of it would make her conceive a Son presently. So *Iuno* was carried into the Garden, the Flower shown her, she touched it, and conceived *Mars*, who afterwards took to Wife *Nerio*, or *Nerione*; (which Word in the *Sabine* Language signifies *Virtus* and *Robur*;) and from her the *Claudian* Family formerly derived the Name of *Nere*. Vid. Cerd. 8. Virg.

SECT. II.

Names of Mars.

HE is called *Mars*, *quod maribus in bello præsit*; *because he presides over the Men in War*: as likewise *Mavors* by the Poets, *quod magna vertat*, *because he manages great things*. Varro de l. lat.

He is called Ἄρης, in *Greek*; either from αἴρειν, *tollere*; or ἀναίρειν, *interficere*: or, says *Suidas*, from *a non*, and ῥέω, *to speak*: ὅτι ἐν τῷ πολέμῳ οὐ λόγων ἀλλ' ἔργων χρεία, *because in War deeds not words are necessary*. But from whatsoever words Ἄρης is derived, it is certain those famous Names *Areopagus* and *Areopagita*, are derived from it. The *Areopagus*, Ἄρειος πάγος, (that is, the *Hill or Mount of* Mars) was a place at *Athens*, in which, when *Mars* was accused of Murther and Incest, as tho he had kild *Halirrothius*, *Neptunes* Son, and debauch'd his Daughter *Alcippa*: he was forced to defend himself in a Tryal before Twelve Gods, and Cic. 3. de nat. Phurnut. Pausan. in Attic.

and was acquitted by Six Voices: from which time that place became a Court wherein were tryed Capital Causes, and the things belonging to Religion. The *Areopagitæ* were the Judges, whose Integrity and good Credit was so great, that no Person could be admitted into their Society, unless when he deliver'd in publick an Account of all his Life past, he was found in every part thereof blameless. And that the *Lawyers*, who pleaded, might not blind the Eyes of the Judges by the Charms of Eloquence, they were obliged to plead their Causes without any Ornament of Speech; if they did otherwise, they were immediately commanded to be silent. And lest they should be moved to Compassion by seeing the miserable Condition of the Prisoners, they gave Sentence in the dark, without Lights; not by Words, but in a Paper: whence arose the Proverb of *Areopagita vaciturnior, one that speaks little or nothing.*

Budæ in pandect. l. ult. de fen.

Cic. ad Attic. l. 1.

His Name *Gradivus* comes *à gradiendo*, from *marching*; or from brandishing the Spear, which in *Greek* is *κραδαίνειν*.

He is called *Quirinus*, from *Curis* or *Quiris*, signifying a Spear: whence comes *Securis*, *quasi Semicuris*, a piece of a Spear. And this Name was afterward attributed to *Romulus*, because he was esteemed the Son of *Mars*; from whom the *Romans* were called *Quirites*. *Gravidus* is the Name of *Mars* when he rages; and *Quirinus*, when he is quiet. And accordingly there were two Temples at *Rome* dedicated to him; one within the City which was

Serv. in 1. Æn.

Ser. 1. 27.

Serv. ib.

dedicated

dedicated to *Mars Quirinus*, the Keeper of the Cities Peace; the other without the City, near the Gate, to *Mars Gradivus*, the Warriour, and the Defender of the City against all outward Enemies.

The antient *Latins* applyed to him the Title of *Salisubsulus*, or *Dancer*, from *salio*, because his Temper is very inconstant and uncertain, inclining sometimes to this side, and sometimes to that in Wars: whence we say, *Martem belli communem esse*, that the issue of Battels is uncertain, and the Chance dubious. But we must not think that *Mars* is the only God of War; for *Bellona*, *Victoria*, *Sol*, *Luna* and *Pluto*, use to be reckoned in the number of Martial Deities. It was usual with the *Lacedemonians* to shackle the Feet of the Image of *Mars*, that he should not fly from them: and amongst the *Romans*, the Priests, *Salii*, were instituted to look after the Sacrifices of *Mars*, and go about the City dancing with their Shields. Pacuv. ap. Nonn. Cic. l. 6. ep. 4. Serv. in 11. Æn.

He was called *Enyalius*, from *Enyo*, *id est*, *Bellona*, and by other the like Names; but it is not worth my time to insist upon them longer. Vid. Lil. Gyr.

SECT. III.

Actions of Mars.

IT is strange that the Poets relate only one Action of this terrible God, which deserved to be concealed in darkness, if the light of

of the Sun had not discovered it; and if a good Kernel was not contained in a bad Shell. Every body knows the Story of *Mars* and *Venus*'s Adultery; (from whence *Harmione*, a Tutelar Deity, according to *Plutarch*, was born) thus *Ovid* says,

In Pelopida.

Fabula narratur, toto notissima cœlo,
Mulciberis, capti Marsque Venusque dolis.
The Tale is told thro Heav'n far and wide,
How Mars *and* Venus *were by* Vulcan *tri'd.*

When *Sol* discovered them both, he told it to *Vulcan*, *Venus*'s Husband: who thereupon made a Net of Iron, whose links were so small and slender, that it was invisible; and spread it over the Bed of *Venus*. By and by the Lovers return to their Sport; and were caught in the Net. *Vulcan* calls all the Gods together to the Shew, who jeered them extremely. After they had long been exposed to the Jests and the Hisses of the Company, *Vulcan*, at the request of *Neptune*, unloosed their Chains, and gives them their Liberty. But *Alectryon*, *Mars*'s Favourite, suffered the Punishment that his Crime deserved; because when he was appointed to watch he fell asleep, and so gave *Sol* an opportunity to slip into the Chamber. Therefore *Mars* changed him into a *Cock*, a Bird of his own Name, in *Greek* Ἀλεκτρύων. Which to this day is so mindful of his old Fault, that he constantly gives notice of the Approach of the Sun by his Crowing.

Vir. 2. Æn.

SECT.

SECT. IV.

The Signification of the foregoing Fable.

LET us explain this Fable. Indeed when a *Venus* is married to a *Vulcan*, that is, a very handsom Lady to a very ugly Man, it is a great occasion of Adultery. But neither can that Dishonesty, nor any other, escape the knowledge of the *Sun of Righteousness*, although it be done in the obscurest Darkness; though it be with the utmost care guarded by the trustiest Pimps in the World; tho they be committed in the privatest Retirement and concealed with the greatest art, they will all at one time be exposed to both the Infernal and Celestial Regions, in the brightest Light: when the Offenders shall be set in the midst, bound by the Chains of their Consciences by that faln *Vulcan*, who is the Instrument of the Terrors of the *true Jupiter*; and then they shall hear and suffer the Sentence that was formerly threatned to *David* in this Life, *Thou didst this thing secretly, but I will raise up evil against thee, in the sight of all Israel, and before the Sun*: 2 Sam. 12. 12.

But let us return again to *Mars*, or rather to the Son of *Mars*, *Terem*, who learnt Wickedness from his Fathers Example, as a *bad Father makes a bad Child*, says the Proverb.

SECT.

SECT. V.

The Story of Tereus *the Son of* Mars.

Ovid. 1. Metam. *Tereus* was the Son of *Mars*, begotten of the Nymph *Biſtonis*. He married *Progne* the Daughter of *Pandion*, King of *Athens*, when he himſelf was King of *Thrace*. This *Progne* had a Siſter called *Philomela*, a Virgin in Modeſty and Beauty inferior to none. She lived with her Father at *Athens*. *Progne* being deſirous to ſee her Siſter, asked *Tereus* to fetch *Philomela* to her; he comply'd, and went to *Athens* and brought *Philomela* with her Father's leave to *Progne*. Upon this Occaſion, *Tereus* falls in love with *Philomela* to diſtraction; and as they travell'd together, becauſe ſhe refuſed him, he overpower'd her, and cut out her Tongue, and threw her into a Goal. And returning afterwards to his Wife, pretended with the greateſt Aſſurance, that *Philomela* died in her Journey; and that his Story might appear true, he ſhed many Tears, and put on Mourning. But *Philomela*, though ſhe was dumb, found out a way to tell her Siſter the villany of *Tereus*.

—— *Grande doloris*
Ingenium eſt, miſeriſque venit ſolertia rebus.
Deſire of Vengeance makes th' Invention quick,
When miſerable, help with craft we ſeek.

She deſcribes the Story of the Violences which ſhe had received from *Tereus*, as well as ſhe could, in Embroidery, and ſends the Work folded

folded up to her Sister; who no sooner view'd it but she boiled with rage.

Et (mirum potuisse) silet; dolor ora repressit,
Verbaque quærenti satis indignantia linguæ
Defuerant, nec flere vacat, sed fasque nefasque
Confusura ruit, pœnæque in imagine tota est.
She held her peace, 'twas strange, grief struck her mute.
No language could with such a passion suite:
Nor had she time to weep. Right, wrong were mix'd
In her fell thoughts, her soul on vengeance fix'd.

Then she hastned to her Sister, and brought her home without *Tereus*'s knowledge. Whilst she meditated revenge, her young Son *Itys* came and embraced his Mother: but she carried him aside into the remote parts of the House,

Et mater, mater, clamantem & colla petentem,
Ense ferit:
——— He Mother, Mother, cries,
And on her clings, whilst by her Sword he dyes.

When she had kild him, she cut him into pieces, and dressed the Flesh, and gave it *Tereus* for Supper.

Vescitur, inque suam sua viscera congerit alvum.
——— does eat,
And his own Flesh and Blood does make his meat.

And when *Tereus* sent for his Son *Itys*, says *Progne*,

Intus habes, quod poscis, ait. Circumspicit ille
Atque ubi sit, quærit: quærenti, iterumque vocanti,

Prosiluit,

Profiluit, Ityosque caput Philomela cruentum
Misit in ora patris.
Thou hast, said she, within thee thy desire.
He looks about, asks where. And while within
He asks and calls, all bloody with the slain
Forth like a Fury Philomela *flew,*
And at his Face the Head of Itys *threw.*

Tereus incensed with rage, rush'd on them both with his drawn Sword; but they flew away, and Fear added Wings to their flight; so that *Progne* became a Swallow, and *Philomela* a Nightingale. *Fury* gave Wings to *Tereus* himself: he was changed into a *Hoopoe*, (*Upupa*) which is one of the filthiest of all Birds. The *Gods* out of Pity changed *Itys* into a *Pheasant*.

SECT. VI.

The Sacrifices of Mars.

Virg. Æn. 9.

TO *Mars* were Sacrificed the Wolf for his Fierceness; the Horse for his usefulness in VVar; the VVoodpecker and the Vultu, for their Ravenousness; the Cock for his Vigilance, which Virtue Soldiers ought chiefly to have. And Grass; because it grows in Towns that the VVar leaves without an Inhabitant; and is thought to come up the thicker in such places as have been irrigated with human Blood.

Amongst the most ancient Rites belonging to *Mars*, I do not know a more memorable one than the following. *Qui Belli alterius susceperit curam* (says *Servius*) *Sacrarium Martis ingressus*,

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ingressus, primò Ancilia commovebat post hastam simulacri ipsius; dicens, Mars, Vigila. Whoever had undertook the Business of any War, he went into the Vestry of the Temple of Mars; *and first stirred the Ancilia, (which were a sort of holy Shields) afterwards the Spear of the Image of* Mars *it self; and said,* Mars, *Watch.*

CHAP. X.

The Celestial Goddesses. JUNO.

M. YOU have viewed the Five Celestial Gods; now look upon the Celestial Goddesses that follow them there in order. First observe *Juno* carried in a Golden Chariot, which is drawn by Peacocks; She is adorned with a Crown beset with Roses and Lilies; nor is her Scepter less beautiful. For she is the *Queen of the Gods.* Ovid. 2. Metam. Apulei. l. 10.

—— *Jovisque*
Et soror & conjux: Vir. 1. Æn. Apollon. 1 Argon.

She Sister and Wife too of Jupiter, and the Daughter of *Saturn* by *Ops.* She was born in the Island *Samos*; where she lived till she was Married.

P. Really she seems very *august.* How right, how majestical, how charming is that face, how comely are her Shapes? How well does a Scepter become those Hands, and a Crown that Head? How tempting and ravishing are the Beauty of her Smile, and the

Gracefulneſs of her Breaſts? Her Preſence is generous and fine. Her Dreſs the ſame. She is full of Majeſty, and worthy of Admiration. But what pretty Damſel is that which ſtands near her, as if ſhe were her Servant.

IRIS: *M.* It is *Iris*, the Daughter of *Thaumas* and *Electra*, and Siſter to the *Harpyæ*. She is *Juno's* Virg. 9. Æn. Meſſenger, as *Mercury* is *Jupiter's*: tho *Jupiter* and the other Gods, the Furies, nay ſometimes Men have ſent her on a Meſſage. Becauſe Nonn. 20. Ibid. 31. Homer. Iliad. 23. 2. Metam. of her ſwiftneſs ſhe is painted with Wings, riding upon her Rainbow: as *Ovid* ſays.

Effugit, & remeat per quos, modò venerat, arcus.
By the ſame Bow ſhe went ſhe ſoon returns.

It is her Office beſides to unlooſe the Souls of *Women* from the Chains of the Body, as *Mercury* unlooſes the *Mens*. We have an example of this in *Dido*, who laid violent Hands on her ſelf; for when ſhe was almoſt dead.

Vir. 4 Æn.

Tum Juno omnipotens longum miſerata dolorem
Difficileſque obitus, Irim demiſit Olympo,
Quæ luctantem animam, nexoſque reſolveret artus.
Ergo Iris croceis per cœlum roſcida pennis,
Mille trahens varios adverſo ſole colores,
Devolat, & ſupra caput aſtitit. Hunc ego Diti
Sacrum juſſa fero, teque iſto corpore ſolvo:
Sic ait, & dextrâ crinem ſecat, omnis & una
Dilapſus calor, atque in ventos vita receſſit.

But Juno, *who her Miſery bemoan'd,*
And lingring Death, ſent Iris *from the Pole,*
To looſe Lifes Bonds, and free her ſtrugling Soul.
Since neither Death deſerv'd, nor Doom of Fates
But ſudden rage her Time anticipates;

Nor Proſerpine *her Golden Hair did take,*
Dooming her Head down to the Stygian *Lake.*
From Heaven then dewy Roſe wing'd Iris *flew,*
And with Sun-Beams a thouſand Colors drew:
When hovering near, I bear this ſecond Charge
To Pluto's *Court, and thee from Fleſh inlarge.*
With her Right Hand, thus ſaying ſhe cuts her Hair,
And vital Breath mix'd with Ætherial Air.

But herein *Iris* differs from *Mercury*; for whereas he is ſent both from Heaven and from Hell, ſhe is ſent from Heaven only. He oftentimes was employed in Meſſages of Peace, whence he was called εἰρηνοποιὸς, the *Peace-maker*: But *Iris* always was ſent to promote Strife and Diſſention: ſo that *Servius* ſays, ſhe was called *Iris, quaſi* ἔρις, i. e. *Contention, the Goddeſs of Diſcord:* tho others rather think that ſhe is called ſo, from εἴρειν, to *ſpeak*. Heſiod in Theog. Vid. Cet. in 4. Æn.

SECT. I.

The Children of JUNO. *Her Diſpoſition.*

P. WHAT Children had *Juno* by *Jupiter?*

M. *Vulcan, Mars,* and *Hebe.* Altho ſome write that *Hebe* was the Child of *Juno* alone, in this manner; Before *Juno* had any Children: ſhe eat ſome wild Lettices, ſet before her at a Feaſt in *Jupiters* Houſe, being on ſuddain Bigbellyed ſhe brought forth *Hebe*: who for her extraordinary Beauty was by *Jupiter* made Goddeſs of Youth: and had the office of Cupbearer to *Jupiter* given her. But when by an HEBE. Pauſan in Corint.

unlucky unhappy fall ſhe made all the Gueſts laugh: *Jupiter* was enraged, and turned her out from her Office, and put *Ganimede* in her ſtead.

P. Which was *Juno*'s moſt notorious fault.

M. Jealouſie: I will give one or two of the many inſtances of it. *Jupiter* loved *Iö* the Daughter of *Inachus*: and enjoy'd her. When *Juno* obſerved *Jupiter* to be abſent from Heaven, ſhe juſtly ſuſpected that the purſuit of his Amours was the cauſe of his abſence. Therefore ſhe immediately flew down to the Earth after him, and luckily found the very place where *Jupiter* and *Iö* entertain'd themſelves in private. As ſoon as *Jupiter* perceived her coming, fearing a Chiding: he turned the young Lady into a white Cow. *Juno* ſeeing the Cow, asked, whoſe ſhe was, and from what Bull ſhe came. Says *Jupiter*, ſhe was born of a ſudden out of the Earth. The cunning Goddeſs ſuſpecting the Matter, deſired the Cow, which *Jupiter* could not refuſe, leſt he ſhould encreaſe her Suſpition. So *Juno* taking the Cow.

Ovid. 1. Metam.

——Servandum tradidit Argo
Centum luminibus cinctum caput Argos habebat,
Inde ſuis vicibus, capiebant bina quietem:
Cætera ſervabat, atque in ſtatione manebant.
Conſiterat quocunque loco, ſpectabat ab Iö,
Ante oculos Iö, quamvis averſus, habebat.
——The Goddeſs then to Argus *ſtreight convey'd*
Her gift, and him the watchful Keeper made.
Argus's *Head an hundred eyes poſſeſt,*
And only two at once declined to reſt:

The

The others watch'd and in a constant round,
Refreshment in alternate courses found.
Where'r he turn'd he always Iö *view'd,*
Iö *he saw tho she behind him stood.*

Besides her troublesom confinement; she was forced to eat insipid Leaves and bitter Herbs: Which hardship *Jupiter* could not endure to see. Wherefore he sent *Mercury* to *Argus*, to set *Iö* free. *Mercury* under the disguise of a Shepherd came to *Argus*, and with the Musick of his Pipe lulled him asleep; and then cut off his Head.

—— *Centumque oculos nox occupat una,*
Excipit hos, volucrisque suæ Saturnia pennis
Collocat, & gemina caudam stellantibus implet.
There Argus *lies; and all that wondrous Light*
Which gave his hundred Eyes their useful sight
Lies buried now in one Eternal Night.
But Juno *that she might his Eyes retain.*
Soon fix'd them in her gaudy Peacocks Train.

For *Juno* hereupon turned *Argus* into a Peacock, and scattered his hundred Eyes about the Tail of that Bird. And she committed *Iö* to the *Furies* to be tormented. And being driven into *Ægypt* she prayed to *Jupiter* to be restored to her pristin Form, and her Request granted, she thenceforth took the Name of *Isis*, the Goddess of the *Ægyptians*, and was worshipped with *Divine* Honour.

Juno gave another clear mark of her Jealousie. For when her Anger against *Jupiter* was so violent, that nothing could pacifie her; King *Cithæron* advised *Jupiter* to pretend that he was about to take another Wife. The Con- Doroth. in 2. nar. fabul. Plutarch. in Arist.

trivance pleaſed him, wherefore he takes an Oaken Image dreſſed very fine, and puts it into a Chariot: and declares publickly, that he was about to marry *Plateæ* the Daughter of *Æſopus*. The Report ſpread, and came to *Juno's* Ears: who immediately running thither, fell furiouſly upon the Image, and tore all the Cloaths, till ſhe diſcovered the Jeſt: and laughing very much, ſhe was reconciled to her Husband: and from the King *Cithæron*, the Adviſer of the Artifice, ſhe was afterwards called *Citheronia*. The reſt of the moſt conſiderable of her Names, follow:

SECT. II.

Names of JUNO.

In Corin. *Antibia*, i. e. *Florida*, *Flowry*, *Pauſanias* mentions her Temple.

Argiva from the People *Argivi*, amongſt whom the Sacrifices, Ἑκατόμβια were celebrated to her Honor; in which an *Hecatomb*, that is, an Hundred Oxen were ſacrificed to her; They made her Image of Gold and Ivory; holding a Pomegranate in one Hand, and a Scepter in the other: upon the top of which ſtood a *Cuckow*; becauſe *Jupiter* changed himſelf into that Bird, when he loved her.

Doroth. lib. 2. Met. & Pauſ.

Pauſ. in Corinth. *Bunæa*, from *Buno* the Son of *Mercury*, who built a Temple to this Goddeſs at *Corinth*.

Macrob in Sat. *Calendaris* (from the old Word *Calo*, to *call*,) for ſhe was called upon by the Prieſts upon

upon the first days of every Month: which Days are thence called *Calendæ.*

Caprotina. Her Festival was observed by Maid-servants, upon the Nones of *July*, which on the same day with several Free Women, sacrificed to *Juno* under a Wild Fig-tree (*Caprificus*) in memory of that extraordinary Virtue, which guided the Maid-Servants of *Rome* to those Counsels, which did preserve the Honour of the *Roman* Name. For after the City was taken and the *Gallick* tumults quieted; the Borderers having an oportunity almost to oppress the *Romans* who had already suffered so much. They sent an Herald to tell the *Romans*, that if they desired to save the remainder of their City from Ruin, they must send all their Wives and Daughters. The *Senate* being strangely distracted hereat: a Maid-servant, whose name was *Philotis* or *Jutela*, telling her design to the *Senate*; took with her several other Maid-servants, dressed them like Mistresses of Families and like Virgins, and went with them to the Enemy. *Livy* the *Dictator* dispersed them about the Camp; and they incited the Men to Drink much, because they said that was a Festival day: The Wine made the Souldiers Sleep soundly: whereupon a Sign being given from a Wild Fig-Tree; the *Romans* came and slew all the Souldiers. The *Romans* were not forgetful of this great Service, for they made all these Maid-servants Free and gave them Portions out of the Publick Treasury: they ordered that the Day should be called *Nonæ Caprotinæ*, from that Wild Fig-

Plutarch. & Ovid. de arte. Var. de ling. lat.

Tree from whence they had the ſign: and they ordered an anniverſary Sacrifice, to *Juno Caprotina*, to be celebrated under a Wild Fig-Tree, the Juice of which was mix'd with the Sacrifices in memory of this Action.

Feſt. *Curis* or *Curitis*, from her *Spear*, called *Curis* in the Language of the old *Sabines*. The *Matrons* were underſtood to be under her Guardianſhip. Whence, ſays *Plutarch*, the Spear is ſacred to her, and many of her Statues lean upon Spears, and ſhe her ſelf is called *Quiritus* and *Curitis*. Hence ſprings the cuſtom that the Bride combs her Hair with *haſta celibari*, a Spear taken out of the body of a dead *Gladiator*.

In Rom. Arnob. 2. contra Gent.

Marian. de nupt. *Cinxia*, from *Cingulum* the *Girdle*, which the Bride wore when about to Marry; for this Girdle was unlooſed with *Juno*'s good leave, who was thought the *Patroneſs of Marriages*.

Auguſt. 7. de Civ. *Domiduca* and *Interduca*, *à ducenda uxore in domum maritis*, *from bringing home the Bride to her Husband*'s *Houſe*.

Feſtus. *Egeria*, *quòd eam partui egerendo opitulari crederent*: *becauſe ſhe aſſiſted*, *as they believed*, *to the Facility of the Birth*.

Ex. Sext. Pomp. *Februalis*, *Februata*, *Februa*, or *Februla*, becauſe they ſacrificed to her in the Month of *February*. Her Feſtival was celebrated upon the ſame Day with the *Lupercalia*, when the *Luperci*, the Prieſts of *Pan*, the *God of Shepherds*, running naked through the City, and ſtriking the Hands and Bellies of Breeding Women with *Juno*'s Cloak, that is, the *Skin of a Goat*, *februabant eas*, *purified them*: and they thought that this ceremony cauſed to the Women Fruitfulneſs,

Ovid. 2. Faſt. Cic. 2. Phil.

fulneſs, and eaſie Labors. All ſorts of purgations in any Sacrifice were called *Februa:* And the Animals ſacrificed to *Juno* were a white Cow, a Swine, and a Sheep. The Gooſe alſo and the Peacock were ſacred to her. Virg. 4. Æn. Idem 8. Idem 4.

Fluonia, quòd fluoribus menſtruis adeſt: because ſhe aſſiſted them in their Courſes. Ovid. ibi.

Hoploſmia, that is, armed compleatly, ſhe was Worſhipped at *Elis*: and from hence *Jupiter* is called *Hoploſmius.* Lil. Gyr.

Juga, and in *Greek* Ζυγία, from *jugum* and *conjugium,* becauſe ſhe is the *Goddeſs of Marriages.* A ſtreet in *Rome* where her Altar ſtood was called *Jugarius* from thence. And anciently People uſed to enter into the *Jugum,* the *Yoke of Marriage* at the Altar: ſhe is alſo by ſome called *Socigena, quod nubentes aſſocict.* Serv. 4. Æn. Feſt.

Lacinia, from the Temple *Lacinium,* built and dedicated to her by *Lacinius.* Strab. l. 6. Liv. l. 24.

Lucina and *Lucelia* is either *à luce,* the Grove, in which ſhe had a Temple; or from *luce,* the Light of this World, into which Infants are brought by her. *Ovid* compriſes both theſe Significations of *Lucina* in a Diſtich. Varr. de. ling lat. In faſt.

Gratia Lucinæ: dedit hæc tibi nomina Lucus,
Vel quia principium, tu Dea, lucis habes.
Lucina, *hail, ſo nam'd from thy own Grove,*
Or from the Light thou giv'ſt us from above.

Moneta, either becauſe ſhe gives wholeſome Counſel (*Salutaria monita*) to thoſe who conſult her, or becauſe ſhe was believed to be the Goddeſs of *Money.* Liv. l. 7. Suid. Ov. ep. Parid. Euſeb. 3. præp. Evang.

Nuptialis, Γαμηλία, And when they Sacrificed to her under this Name, they took the Gall Plutar. in Sympoſ.

Gall out of the Victims, and cast it behind the Altar: to signifie, that there ought to be no Gall or Anger betwixt those who are married together.

ExLil.Gy.

Opigena, because she gives help (*opem*) to Women in labour.

Pindar. in Hymn. Olymp. in Corint.

Parthenos; or παρθενία, the *Virgin* or *Virginity*. *Pausanias* tells us that she was called so from hence. There was a Fountain amongst the *Argivi*, called *Canathus*; where *Juno* washing herself every year, was thought to recover her Virginity anew.

Jul. Pollux, l. 3.

Perfecta, or τέλεια, for Marriage is τέλος and married people τέλειοι, when therefore she married *Jupiter*, she became τέλεια, that is

Aug. 6. de Civ. Macrob. 6. Sat

perfecta and *adulta*.

Populona or *Populonia*, because people pray to her, or because they are procreated from marriage, of which she is Goddess.

Senec. in Med.

And for the same Reason she was called *Pronuba*: neither indeed were any marriages lawful, unless *Juno* was first called upon.

Regina, *Queen*, thus she calls her self, in *Virgil*, *Æn.* 1.

Ast ego, quæ Divûm, incedo Regina, Jovisque
Et Soror, & Conjux.
Whilst I, Heaven's Queen, Sister and Wife to Jove.

Cic. de nat.

Sospita, *à sospitando*: because all the Women were supposed to be under her *Safe-guard*: every one of which had a *Juno*, as every Man had a *Genius*.

Lil. Gyr.

Unxia was another, *ab unguendo*: for the Posts of the Door were anointed; where a new married Couple lived, whence the Wife was called *Uxor*, *quasi Unxor*.

SECT.

SECT. III.

The Signification of the Fable. **JUNO** *the Air.*

IF we heed *Varro*'s account, by *Juno* was ſignified the *Earth*, and by *Jupiter* the *Heavens*: by the Marriage of which two, that is, by the Commixtion of the Influences of the Heavens with the Vapours of the Earth, all things almoſt are generated.

But if we believe the *Stoicks*, *Juno* is the *Air*: thus the Greek words ἀὴρ and ἥρα have an affinity and likeneſs. *Qui interjectus inter cælum & terram; Junonis nomine conſecratus eſt*, ſays *Tully*; *which lying betwixt the Earth and the Heaven is conſecrated by the Name of* Juno. *Juno* is called *Jupiters* Wife, becauſe the Air being naturally cold is warmed by *Jupiter*, that is, by Fire. She is called *Aeria*, becauſe ſhe is from the Air it ſelf or rules in the Air. And hence ariſes the ſtory that *Juno* is bound by *Jupiter* with Golden Chains, Iron Anvils being hung at her feet. Hereby the Ancients ſignified, that the Air was naturally more like Fire, yet it was ſometimes mingled with Earth and Water the heavieſt Elements.

I muſt not omit that every Woman had a *Juno*. as every Man had a *Genius*: which were their tutelar or guardian Angels.

Ap. Cic. 2. de nat.

Planciad.

Hellanic. in.

διὸς φυλαγία.

Homer. Iliad. 5.

Phurnut.

Sep. ep. 310.

CHAP.

CHAP. XI.

SECT. I.

MINERVA *or* PALLAS. *Her Image.*

P. THis is a threatning Goddeſs. She denounces Terror altogether.

M. It is *Minerva*, who derives her Name, as ſome think, from *Minæ*, the Threats of her ſtern and fierce Look.

P. But why is ſhe Cloathed with *Armour*, rather than with Womens Cloaths; What means that Headpiece of Gold, and the Creſts that glitter ſo? To what purpoſe has ſhe a Golden Breaſt-Plate, and a Lance in her Right Hand, and a terrible Shield in her Left Hand; on which Shield I ſee a Griſly Head beſet with Snakes, which ſhe holds? And what means the Cock and the Owl, that are painted there?

Apoll. l. 9p.

M. I will ſatisfie all your demands. She ought to be Armed rather than dreſſed in Womens Cloaths, becauſe ſhe is the *Preſident and Inventreſs of War*. The Cock is ſacred to her, becauſe it is a fighting Bird, and is often painted ſitting upon her Headpiece; as is the Owl, of which by and by. But as for that *Head* looking ſo formidable with Snakes, ſhe not only carries upon the Shield, but ſometimes alſo in the midſt of her Breaſt: it is the Head of *Meduſa*, one of the *Gorgones*.

Virgil. 11. Æn. Cic. 3. de nat. D.

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orgones. *Virgil* writes thus concerning it:

Ægidaque horrificum, turbatæ Palladis arma, Æn.
Certatim ſquammis ſerpentem, auroque polibat;
Connexoſque angues, ipſamque in pectore Divi
Gorgona, deſecto vertentem lumina collo.
Theſe angry Pallas *dreadful Target mold,*
And wrought her Arms with Dragons Scales and Gold.
This Gorgon's *Head with twiſted Serpents plies,*
Rolling in Deaths Convulſions dying Eyes.

ut you do not obſerve, I believe, an Olive rown upon the Head of this Goddeſs.

P. It eſcaped my notice. Nor do I yet ſee, hy the *Goddeſs of War* ſhould be Crowned ith an *Olive*, which is an *Emblem of Peace.* or I remember I have read in *Virgil.*

Pacifer æque manu ramum prætendit Olivæ.
And in her hand a Branch of peaceful Olive bears. Plutar. in Themiſt.

M. Now, for that very reaſon, becauſe it is Herod. in Terpſich.
e *Emblem of Peace*, it ought to be attributed
the *Goddeſs of War.* For War is only made,
at Peace may follow. Tho there is another eaſon too why ſhe wears the Olive. For ſhe rſt taught Mankind the uſe of that Plant: hen *Cecrops* built a new City. *Neptune* and *Minerva* contended about the name of that ity: it was reſolved that whichſoever of the wo Deities found out the moſt uſeful Creature o Man, ſhould give the name to the City. *Neptune* brought a Horſe, and *Minerva* cauſed n Olive to ſpring out of the Earth, which was dged a more uſeful Creature for Man than e Horſe: therefore *Minerva* named the City, nd called it *Athenæ*, after her own Name, in reek Ἀθῆναι.

SECT.

SECT. II.

The Birth of MINERVA:

Cic. 3. de Nat.

HIstory mentions five *Minerva's*. We sha speak but of that one which was born *Jupiter*, and to whom the rest are referre *P.* But how was she born? *M.* I will tell yo if you do not know; tho it is ridiculous. Whe *Jupiter* saw that his Wife *Juno* was Barren thro greif struck his Forehead, and after Thre Months brought forth *Minerva*; from whence as some say, she was called *Tritonia quasi* Τριτόμηνις. *Vulcan* was his Midwife, who ope ning his Brain with the Blow of an Hatche was amazed, when he saw an armed *Virag* leaping out of the Brain of her Father, instea of a tender little naked Girl, as *Ovid* speak of *Minerva*.

Sthena. ap. Gyr.

Lucian. in Dial. Deor.

—— De capitis fertur sine matre paterni
Vertice, cum clypeo prosiluisse suo:
Out of her Father's Scull, as they report,
Without a Mother, all in Arms, leapt forth.

Some have said, that *Jupiter* conceived thi Daughter, when he had devoured *Metis*, one o his Wives; and with that Meat he presently grew big, and brought forth the armed *Pallas*

Hesiod. in Theog.

Strab. l. 14.

They say besides, that it *rained Gold* in th Island of *Rhodes*, when *Minerva* was born Which observation *Claudian* makes.

Auratos Rhodius imbres, nascente Minerva,
Induxisse Jovem ferunt.
At Pallas *Birth great* Jupiter, *we're told,*
Bestrew'd the Rhodians *with a Shower of Gold*

SECT

SECT. III.

Names of Minerva.

LET us firſt examin whence the Names *Minerva* and *Pallas* are derived.

Minerva, ſays *Cicero*, is deriv'd from hence, *quòd vel minuit, vel minuatur.* And it is very true, being the Goddeſs of War, ſhe diminiſhes the Number of Men, and deprives both Families of their Heads, and Cities of their Members. But it may be derived from *Minæ*, as I ſaid before; becauſe her Looks threaten Violence, and ſtrike the Beholders with Terror. You may derive it too from *monere, her good Admonitions*, becauſe ſhe is the *Goddeſs of Wiſdom.* She is *Wiſdom it ſelf* in the common eſteem; whence comes the common Proverb, Σὺς Ἀθηνᾶν, *Sus Minervam*; which Proverb is ſpoken of Men who would teach thoſe that are wiſer than themſelves. And from this Name of *Minerva* comes *Minerval*, or *Minervale*, in *Greek* Διδακτρον, ſignifying the Salary that is given by the Scholars to the Maſters.

Ἀθηνᾶ in *Greek*, is by ſome derived from α and θηλάζειν, *to ſuck or ſuckle by the Breaſt*; for ſhe never ſucked the Breaſt; becauſe ſhe was born out of her Father's Head in full ſtrength, and was therefore call'd ἄμαστος and ἀμήτωρ *Motherleſs. Plato* thinks ſhe was called Ἀθηνᾶν, *quaſi* Θεονόαν or Ἡθεονόαν, that is, *skilful in Divine Affairs.* Others from α and δοῦλος, *to be enſlaved*, becauſe no Philoſopher or *Student in Wiſdom* is obnoxious

2 de nat. Cornific. ap. Gyr. Feſtus. Cic. 9. Epiſt. 18. Pollux Phurnut. In Cratylo

obnoxious to Servitude; according to the Sentence of the *Stoicks* in *Tully*, *Liberum esse neminem, nisi sapientem. The Philosopher, or the wise Man, is the only Free-Man.*

In Parad.

Serv. in 2. Æn.

Pallas is derived from πάλλειν τὸ δόρυ, the *Brandishing of her Spear*, which *Minerva* does in War; or from a certain Giant called *Pallas*, which she slew; or from the Lake *Pallas* where she was first seen by Men.

Now we pass to her other Names, and because a great many of them are insignificant and useless, I will speak of two or three only; after I have first treated of the *Palladium*.

The *Palladium* was an Imge of *Pallas*, preserved in the Castle of the City of *Troy*; for while the Castle and Temple of *Minerva* was building, they say this Image fell from Heaven into the Temple, before it was covered with a Roof. This stirred up every bodies Admiration; and when *Apollo* was consulted, he answered, That the City should be safe so long as that Image remained within the City.

Ovid. 5. Fast.

Therefore when the *Grecians* besieged *Troy*, they found that it was impossible to take the City, unless the *Palladium* was taken out of it. The business was left to *Ulysses* and *Diomedes*, who undertook to creep into the City through the Common-Shores, and bring away this fatal Image. When they had performed this, *Troy* was taken without any difficulty.

Herodian. l. 1. Plut. in Paral. Serv. in 2 Æn. Clem. in Protrep.

Some say, it was not lawful for any Person to remove the *Palladium*, or even to look upon it, Others add, that it was made of Wood, so that it was a wonder how it could move the Eyes,

Eyes, and ſhake the Spear. Others on the contrary, report, that it was made of the Bones of *Pelops*, and ſold to the *Trojans* by the *Scythians*: That *Æneas* recovered it, after it had been taken by the *Greeks*, from *Diomedes*, and carried it with him into *Italy*, where it was laid up in the Temple of *Veſta*, as a Pledg of the Stability of the *Roman* Empire, as it had been before a Token of the Security of *Troy*. And laſtly, others write, that there were two *Palladiums*; one *Diomedes* took, and another *Æneas* carried away with him. Dion. Hal. l. 1. Antiq.

Parthenos, i. e. *Virgin*, and the Temple at *Athens*, where ſhe was moſt religiouſly worſhipped, was called *Parthenon*. For *Minerva*, like *Veſta* and *Diana*, was a *perpetual Virgin*, and ſuch a Lover of Chaſtity, that ſhe deprived *Tireſias* of the ſight of his Eyes, becauſe he ſaw her bathing in the Fountain *Helicon*: But *Tireſias*'s Mother, by her humble Petitions, obtained, that ſince her own Son had loſt the Eyes of his Body, the Sight of his Mind might be brighter and clearer, by having the Art of Propheſie. I know that *Ovid* aſſigns another cauſe of his Blindneſs; to wit, When *Jupiter* and *Juno* in a merry Diſpute made him Judg, becauſe when he killed a She Serpent, he was turned into a Woman, and after ſeven Years, when he killed a He Serpent, he was again turned into a Man; he pronounced for *Jupiter*, wherefore *Juno* deprived him of his ſight. Homer. in hymn. in Vener. Hom. l. 10. Odyſſ. L. 3. Met.

This is another illuſtrious Inſtance of the Chaſtity of *Minerva*; When *Neptune* had enjoyed the beautiful *Meduſa*, (whoſe Hair was Nat. Com. l. 7. c. 18.

Gold) in her Temple, she changed into Snakes that Hair which had tempted him; and caused, that those that looked upon her hereafter, should be turned into Stones.

Pausan. in Bœot. l. 9. Her Name of *Tritonia* is taken from the Lake *Triton*, where she was educated, upon which Lake thus *Lucan* writes:

Hanc & Pallas amat, patrio quod vertice nata
Terrarum primam Lybien (nam proxima cœlo est,
Ut probat ipse calor) tetigit, stagnique quietâ
Vultûs vidit aquâ, posuitque in margine plantas,
Et se dilectâ Tritonida dixit ab undâ.
This Pallas *loves, born of the Brain of* Jove,
Who first on Lybia *trod: (the heat does prove*
This Land next Heaven) she standing by the side,
Her Face within the quiet water spy'd,
And gave her self from the lov'd Pool, a Name,
Tritonia.——

Or from τείνω, or τετρὼν, which word signifies the *Head* in the old *Bœotian* and *Æolick* Language; because she was born there. Yet before we leave the Lake *Triton*, let me tell you the Ceremonies that were performed upon the Banks of it, in Honour of *Minerva*. A great Concourse of People out of all the neighbouring Towns assembled, to see the following Performance: All the Virgins came in several Companies, armed with Clubs and Stones; and a Sign being given, they assaulted each other; she who was first killed, was not esteemed a Virgin, and therefore her Body was disgracefully thrown into the Lake; but she, who received the most and the deepest Wounds, and did not give over, was carried home

Herodot. in Melp.

home in Triumph in a Chariot, attended with the Acclamations and Praises of the whole Company.

Ἐργάνη, *Operaria*, *Workwoman*; she was thus called by the *Samians*, her Worshippers; because she invented divers Arts, especially the Art of Spinning, as the Poet teaches us; Ex Hes. Isid. l. 10. Ovid. 6. Metam. Virg. 7. Æn. Theocrit. Eccl. 34.

——*Nec illa colo, calathisque Minervæ*
Fœmineas assueta manus.

To Pallas *Arts her Hands were never train'd.*

The Distaff is sometimes called *Minerva*, because she invented it; as in *Virgil. Æn.* 8.

Cui tolerare colo vitam tenuique Minerva.
By th' Spinsters Trade she gets her Livelyhood.

Although *Minerva* so much excelled all others in spinning; yet *Arachne*, a young Lady of *Lydia*, very skilful at spinning, challenged *Minerva* in this Art; but she was ruined by it; for the Goddess tore her Work, and with a Spoke of the Wheel struck her Forehead. Ovid. 6. Metam.

——*Frontem percussit Arachnes,*
Non tulit infelix, laqueoque animosa ligavit
Guttura, pendentem Pallas miserata levavit,
Atq; ita, Vive quidem, pende tamen improba, dixit.

Arachne *thrice upon the Forehead smote;*
Whose great Heart brooks it not; about her Throat
A Rope she ties; remorseful Pallas *staid* Virg Eccl. 2
Her falling Weight. Live, wretch, yet hang,
she said.

And afterwards turned her into a Spider.

——*Et antiquas exercet Aranea telas.*
And now a Spider turn'd, she still spins on.

The Art of Building, especially of Castles, was *Minerva*'s Invention; and therefore she was believed to preside over them.

L. 34. c. 1. 2. She is called *Muſica*; becauſe, ſays *Pliny*, *Dracones in ejus Gorgone ad ictus citharæ tinnitu reſonabant. The Dragons about her* Gorgon-*Head tingled at the noiſe of a Harp.* But more eſpecially becauſe ſhe firſt found out the Uſe of the *Pipe*; but when ſhe plaid with her Pipe by a River ſide, and ſaw her Face in the Water, ſwell'd and deform'd by blowing, ſhe threw it away, ſaying,

Ovid. *I procul hinc, dixit, non eſt mihi tibia tanti,*
Ut vidit vultus, Pallas in amne ſuos.
Away, thou art not ſo much worth, ſhe cry'd,
Dear Pipe; when ſhe her Face i'th' ſtream eſpy'd.

Pauſan in Attic. *Glaucopis*, from γλαῦξ, an *Owl*; for her Eyes, like the Eyes of an Owl, were grey or sky-colour'd, that is, of a green colour mixed with white. Others think that ſhe was not call'd ſo from the Colour of her Eyes, but from the Terror and Formidableneſs of her Mien; for which reaſon Lions and Dragons are alſo called *Glauci* and *Cæſii*.

Phurnut. Æſchyl. in Eumenid. *Pylotis*, from πύλη, a *Gate*; for as *Mars* his Image was ſet up in the Suburbs, ſo her Effigies or Picture was placed on the City Gates or Doors of Houſes: whereby they ſignified, that we ought to uſe our Weapons abroad to keep the Enemy from entring our Towns; but in the Town we muſt uſe the Aſſiſtance of *Minerva*, not of *Mars*; that is, the State ought to be governed at home by Prudence, Counſel, and Law.

SECT.

SECT. IV.

The Signification of the Fable. Pallas, *the Symbol of* Wiſdom *and* Chaſtity.

BY this Story of *Minerva*, the Poets intended to repreſent *Wiſdom*; that is, true and skilful Knowledge joyn'd with diſcreet and prudent Practice. They hereby ſignifyed alſo, the underſtanding of the nobleſt Arts, and the Accompliſhments of the Mind, the Virtues, and eſpecially *Chaſtity*. Nor indeed without reaſon; for Cic. 1. Off.

1. *Minerva* is ſaid to be born out of *Jupiter*'s Brain; becauſe the Wit and Ingenuity of Man did not invent the uſeful Sciences, which for the Uſe of Man were derived from the Brain of *Jupiter*; that is, from the inexhauſted Fountain of the Divine Wiſdom, from whence, not only the Arts and Sciences, but the Bleſſings of Wiſdom and Virtue alſo proceed.

2. *Pallas* was born *armed*; becauſe, a wiſe Man's Soul being fortified with Wiſdom and Virtue is invincible. He is prepar'd and arm'd againſt Fortune: In Dangers he is intrepid; in Croſſes unbroken; in Calamities impregnable. *Quemadmodum enim non colliqueſcit Jupiter, dum ſimulacrum ejus liquefit*, as *Seneca* ſaid; *Though the Image of* Jupiter *ſweats in ill weather, yet as* Jupiter *himſelf is dry and unconcerned with it*; ſo a wiſe Man's Mind is hardened againſt all the Aſſaults that Fortune can make upon his Body. Cic. in parad. Senec.

Nyſſ. de Virg. init. c. 3. & 5. Serv. in 2. Æn.

3. *Minerva* is a *Virgin*, as all the *Muſes* are; and accordingly the ſight of God is promiſed to pure and undefiled Eyes; for even the Heathens thought that chaſt Eyes could ſee God; and Wiſdom and Modeſty has often appear'd in the Viſions of Holy Men, in the form and habit of Virgins.

4. *Minerva* has a ſtern Look, and a froward Countenance; becauſe, a wiſe and modeſt Mind gains not its Reputation and Eſteem from outward Beauty and Finery, but from inward Honour and Virtue; for Wiſdom and plain Modeſty, though clothed with Rags, yet ſends forth a glorious ſhining Luſtre; ſhe has as much Beauty in tattered Garments, as when ſhe is clothed with Purple; and has as much Majeſty when ſhe ſits on a Dunghil, as when ſhe is placed on a Throne; ſhe is as beautiful and charming when joyned to the Infirmities and Decays of old Age, as when ſhe is united to the Vigour and Comelineſs of Youth.

5. She invented and exerciſed the Art of Spinning. From hence other Virgins may learn, if they would preſerve their Chaſtity, to employ themſelves continually in ſome Work, and never to indulge Idleneſs; after the Example of *Lucretia*, a noble *Roman* Lady, who was found late at Night ſpinning amongſt the Maids, working, and ſitting in the middle of the Houſe, when the young Gentlemen came thither from the King. *Livy.*

6. As the *Spindle* and the *Diſtaff* were the Invention of *Minerva*, ſo they are the Arms of

of every virtuous Woman. Provided with these she will despise the Enemy of her Honour, and drive away *Cupid* from her with the greatest ease: For which Reason, those Instruments were formerly carryed before the Bride, when she was brought to her Husbands House. Bellof. l. ult. c. 1. And somewhere it is a Custom, at the Funerals of Women, to throw the Distaff and Spindle into the Grave with them.

7. As soon as *Tiresias* had seen *Minerva* naked, he lost his sight; was it for a punishment, or for a reward? Surely he never saw things so acutely before; for then he became a Prophet, knew future things, long before they were acted. Which is an excellent Precept to us, That he, who hath once beheld the Beauty of true Wisdom clearly, may without repining, lose his bodily sight, and want the view of corporal things, since he beholds the things that are to come, and enjoys the contemplation of eternal heavenly things, which are not visible to the Eye.

8. An *Owl*, a Bird seeing in the dark, was sacred to *Minerva*, and painted upon her Images, which is a representation of a wise Man; who scattering and dispelling the Clouds of Ignorance and Error, is clear-sighted where others are stark blind.

9. What can the *Palladium* mean, an Image which gave Security to those Cities, in which it was placed, unless that those Kingdoms flourish and prosper where *Wisdom* Counsels. It is supposed to have fallen down from Heaven, that we may understand, (what we find

confirmed by the Scripture) *That every the best and perfect Gift comes from above, and descends from the Father of Lights.* Jac. Ep. 1. c. 1.

To this, I add the Inscription, which was heretofore to be seen in the Temples of *Minerva*, written in Golden Letters, amongst the *Egyptians*. *Ego sum, quæ sunt, quæ erunt, quæ fuerunt. Velum meum revelavit nemo. Quem ego fructum peperi, Sol est natus. I am, what is, what shall be, what hath been. My Veil hath been unveiled by none. Whatever Fruit I have brought forth, there is the Sun born.* Which are Words, as I think, full of Mysteries, and contain a great deal of Sense. Let every one interpret them according to his own mind. V. Lil. Gyr. Synt. 11.

CHAP. XII.

SECT. I.

VENUS. *Her Image.*

M. TUrn your Eyes now to a sweeter Object, and view that *Goddess*, on whose countenance the most refined Charms of the Graces sit and play. You see a Pleasantness, a Mirth and Joy in every part of her Face: you see a thousand pretty Beauties and Amours, sporting wantonly in her snowy Bosom. Observe with what a becoming pride she holds up her Head and views her self, where she finds nothing but Joys and soft Delights. She is crown'd

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crown'd with Roſes, and cloath'd with a purple Mantle glittering with Diamonds: by her ſide ſtand two *Cupids*, and round her are the three Graces: after follows the lovely beautiful *Adonis*, who holds up the Goddeſs's Train. Near her ſtands an empty Ivory Chariot, curiouſly wrought in the ſhape of an Eſcallop Shell; which is drawn by Doves, or Swans, or Swallows, as *Venus* orders when ſhe rides in it. Philoſtr. 12. Imag. Ovid. Met. 15. Apul. l. 6. Horat. 3. Od. Ovid. 10. Met. Sappho poet.

P. Is that *Venus*, the *Goddeſs of Love*? the Patroneſs of Strumpets, the vile promoter of Impudence and Luſt; infamous for ſo many Whoredoms, Rapes, and Inceſts?

M. Yes, that is *Venus*: whom in more honourable terms Men ſtile the *Goddeſs of the Graces*, the Author of Finery, Beauty, Neatneſs, Delight, and Cheerfulneſs. But in reality, ſhe is, as you ſay, an impudent, Strumpet, and the Miſtreſs and Preſident of Obſcenity.

P. Why then is ſhe ſo beautifully painted? Why is her Dreſs ſo glorious? Why is not her Chariot rather drawn by Swine, and Dogs, and Goats, than Swans and Doves, the pureſt and chaſteſt of Birds? Infernal Spirits and black Spirits, are attendants more ſuitable to her than the *Graces*.

M. What do you ſay? Blind fooliſh Men uſed formerly to erect Altars and deifie their Vices, they hallowed the groſſeſt Impurities with Frankincenſe, and thought to aſcend into Heaven by the ſteps of their Iniquities. But let us not inveigh againſt the times, but rather proceed in our Story of *Venus*.

You

You will in other places see her painted, sometimes like a young Lady rising from the Sea, and riding in a Shell: again like a Woman holding the Shell in her Hand, her Head being Crowned with Roses: Sometimes her Picture has a Silver Looking-glass in her Hand, and on her Feet are Golden Sandals and Buckles. In the Pictures of the *Sicyonians* she holds Poppy in one Hand and an Apple in the other: They consecrated to her the Thighs of all Sacrifices except Swine; for *Venus*, altho' she her self be filthy and unclean, abominates Swine for their uncleanness, or rather because a Boar killed *Adonis* her Gallant. At *Elis* she was painted treading on a Tortoise; shewing thereby that Virgins ought not to ramble abroad; and that married Women ought to keep silence and love their own home, and order their Family. She wore a Girdle or Belt called *Cestus* (from which some derive *Incestus*, *Incest*,) in which all kinds of Pleasures, Delights, and Gratifications were folded up. Some give her Arrows; and make *Python* or *Suada*, the *Goddess of Eloquence*, her Companion.

Philostr. in Imag. Pausan. in Corinth.

Plut. in præc. connub. & l. de Isid. & Osir.

Homer. Il. ξ.

Eurip in Medea. ex Phurn.

SECT. II. *The Descent of* Venus

THey write, that there were Four *Venus's* born of different Parents. But this *Venus* of whom we speak, was the eminentest of them, and had the Beauties as well as the Disgraces of the other commonly ascribed to her. She sprang from the Froth of the Sea, which

Cic. 3. de nat.

Hesiod. in Theog.

which Froth was made, when they cut off the Secrets of *Cœlum*, or of his Son *Saturn*, and threw them into the Sea. Therefore she was called in *Greek* Ἀφροδίτη, from Ἀφρὸς, *Spuma*; unless, as others say, it comes from Ἀφραίνειν, to be mad. As soon as she was born, she was laid like a Pearl, in a Shell instead of a Cradle; and was driven by *Zephyrus* upon the Island *Cyprus*: where the *Horæ* received her, and took her into their Bosoms; educated, accomplished, and adorned her, and when she came to Age, carried her to Heaven, and presented her to the Gods: who being taken with her Beauty, all desired to marry her: but at last she was betrothed to *Vulcan*, and afterwards married him.

Ex Eurip. & Phurn. Homer. in hym. ad Ven.

SECT. III. *Names of* Venus.

HER Name *Venus*, says *Tully*, comes from *veniendo, quòd ad omnes res veniat: All things are subject to Love.* Or, *quòd per eam omnia proveniant, ac progignantur*; *All things are produced and begotten by Love.* Or, as others say, she is called *Venus, quasi venusta*, since she is the *Goddess of Beauty*: or *Venus, quasi Adventitia.* For she was first worshipped by the *Egyptians*, and from the *Egyptians* she was transflated to the *Greeks*, and from them to the *Romans*; who always called all that came from *Greece*, *Adventitia* and *Transmarina*. Thus *Tully* calls the Learning of the *Greeks Transmarinam* and *Adventitiam*. Let us now proceed to her other Names.

3 de nat.

Pausan. in Attic.

1. de Or.

Amica

Amica Venus, Ἐπιλεγ. For ſo the *Athenians* ſtyled her; *quòd amicos & amicas jungeret, because ſhe joyns Lovers together.* This word is uſed both in a good and a bad ſenſe: thus the *Greeks* called both Sweethearts and Whores πόλους, from which word the Latin *Pullus*, ſignifies a Boy whom Men careſs.

Feſtus.

Ex Apol. & Heſych.

Armata. Becauſe when the *Spartan* Women ſallied out of their Town, beſieged by the *Meſſenians*, and beat them; their Husbands who were ignorant of it, went out to Fight, and met their Wives returning from the purſuit. The Men believing them Enemies, made themſelves ready to Fight: but the Women ſhewed both by Words and by Deeds, that they were their Wives, (Modeſty forbids a plainer explanation) and for this reaſon a Temple was dedicated to *Venus Armata.*

Pauſan. in Lacon. & in Attic.

The *Sidonians* called her *Aſtarte*, or *Dea Syria* (which Goddeſs others think was the *Moon*) and worſhipped her in the Figure of a Star.

Epiph. contr. Hæreſ. Euſeb. 1. de præp. Evang.

Apaturia from ἀπατάω, *fallo:* for neither is any thing more deceitful than a Lover, nothing more fraudulent than Love. Which flatters the Eyes, and pleaſes like Roſes in their fineſt Colours; but it leaves a Thorn in the Heart, it torments the Mind, and wounds the Conſcience.

Lucian. de Dea Syr. Strab. l. 11.

She was called by the *Romans Barbata*, becauſe when the *Roman* VVomen were ſo troubled with a violent Itching, that all their Hair fell off; they entreated *Venus* and their Hair grew again; whereupon they made an Image of

Serv. Macrob. Suidas & alii.

of *Venus* with a Comb, and gave it a Beard, that ſhe might have the ſigns of both Sexes, and be thought to preſide over the Generation of both. That this thing might be expreſſed more plainly; the uppermoſt part of the Image repreſented a Man, and the lower part a Woman.

Cypris, Cypria, and *Cyprogenia,* becauſe ſhe was worſhipped in the Iſland of *Cyprus*: *Cytheris* and *Cytherea*, from the Iſland *Cythera*, whither ſhe was firſt carried in the Shell-Fiſh. *Feſtus.*

There was a Temple at *Rome* dedicated to *Venus Calva*, becauſe when the *Galls* poſſeſſed that City, Ropes for the Engines were made with the Womens Hair. Lactant. l. 1. div. Inſtit.

Cluacina, from *cluo*, to *purge*: her Image being ſet up in the place, in which the Peace was concluded betwixt the *Romans* and *Sabines*. Veget. l. 4. de re militit. Plin. l. 15.

Erycina, from the Mountain *Eryce*, in the Iſland of *Sicily*: upon which *Æneas* built a ſplendid and famous Temple to her Honour, becauſe ſhe was his Mother. *Horace* ſpeaks of her thus. *Od.* 2. *l.* 1. Polyb. l. 2. Serv. 1. Æn.

Sive tu mavis, Erycina ridens,
Quam Jocus circumvolat & Cupido.
If you, blith Goddeſs, will our ſide defend,
Whom Mirth and brisk Deſire ſtill attend. Varr. 1. de re ruſt.

The Epithet *Ridens* is properly applyed to her thus. In *Homer* ſhe is called φιλομμηδὴς, *amans riſus.* For ſhe is ſaid to be born *laughing*, and from thence was made the *Goddeſs of Mirth.* Suidas. Phurnut. Iliad. 20. ab Heſiod.

Hortenſis. Becauſe ſhe looks after the production of Seed and Plants in Gardens. And

Feſtus

Festus tells us, that the word *Venus*, is by *Nævius* put for *Herbs*, as *Ceres* is for *Bread*, and *Neptunus* is for *Fish*.

Vir. 1. Æn. & Serv. Horat. sæpe. *Idalia* and *Acidalia*, from the Mountain *Idalus*, in the Island *Cyprus*, and the Fountain *Acidalius* in *Bœotia*. *Marina*, because she was born of the Sea (as we said) and begotten of the Froth of the Waters: which *Ausonius* hath elegantly signified in that Verse,

Orta salo, suscepta solo, patre edita cœlo.
Heaven gave her life, the Sea a Cradle gave,
And Earths wide Regions her with joy receive.

Plin. 15. c. 10. Acuil. Alex. 2. Clit. & Leucippe From hence she is called *Aphroditis*, and *Anadyomene*; that is, *emerging* out of the Waters, as *Apelles* painted her. And *Pontia* from *Pontus*. Hence came the Custom that those who had escaped any Danger by Water, used to Sacrifice to *Venus*. Hence also the Mariners observed those Solemnities called *Aphrodisia*, which *Plutarch* describes in a Treatise against *Epicurus*.

Pausan. in Arcad. Od. 9. Pyr. ex Hesyc. *Melanis or Melænis*; *nigra*, *tenebrosa*, from μέλας, because of nocturnal Amours, both lawful and unlawful. For *omne amoris opus amat tenebras: the Works of Love do all of them seek the dark.* Whence the *Egyptians* worshipped a *Venus*, called Σκοτεία, *tenebrosa*, and νυκπευμάση, *a Goddess to be admired in the night*, that is, in Marriage.

Eurip. in Hippol.

Lact. & Serv. *Meretrix*, because she first taught the Women in *Cyprus* to prostitute themselves for Mony.

Pausan. in Lacon. *Migonitis*, from μίγνυμι, *misceo*, signifies her Power in the Affairs of Love. And *Parà*, alte-

after he had mix'd Embraces with *Helena*, dedicated the firſt Temple *Veneri Migonitidi*. *Virgil* uſes the word *miſceo*, ſpeaking of the Affairs of Love.

——— *quem Rhea Sacerdos* Æn. 7.
Furtivo partu, ſub luminis edidit auras,
Mixta Deo mulier.
——— *Him Prieſteſs* Rhea *bore*
Into the lightſome World, for by ſtoln Joy,
Mixt with a Deity ſhe got the Boy.

She is called *Murcia* in *Livy* and *Pliny*, *quaſi Myrtea*, becauſe the Myrtle was ſacred to *Venus*, and her Temple, upon the *Aventine* Mountain at *Rome*, was antiently called *Murcus*.

Paphia, from the City *Paphos* in the Iſland *Cyprus*, where they Sacrificed Flowers and Frankincenſe to her. Thus *Catullus* ſpeaks of her, *de coma Beren. l.* 2.

Ipſa Paphum ſublimis adit, ſedeſque reviſit
Læta ſuas, ubi templum illi, centumque Sabæo
Thure calent aræ, ſertiſque recentibus halant.
She with a ſtately gate to Paphos *goes,*
Her antient Seat, her Fane and Altars views,
Of which a hundred ſtand in riſing ſteams
Of Frankincenſe, and Flowers fragrant ſmell.

This Image had not an human ſhape, but as *Tacitus* ſays, *Erat continuus orbis, latiore initio, tenuem in ambitum, metæ modo exurgens; & ratio in obſcuro.* Lib. 3. *It was from the top to the bottom an orbicular Figure; a little broad beneath, the circumference but ſmall, and ſharpening as it went up like a Sugar loaf. The reaſon unknown.* *Lucan* obſerves, that it was uſual

to

to worſhip other Gods in confuſed ſhapeleſs Figures.

——*ſimulacraque mœſta Deorum*
Arte carent, cæſiſque extant informia truncis.
All artleſs, plain, miſhapen Trunks they are,
Their moſs and mouldineſs procures a Fear.

For certain the Goddeſs *Peſſinuntia* (of whom we ſhall ſay more, when we ſpeak of *Cybele*) was nothing but a ſhapeleſs Stone, which fell down from Heaven, as we find by *Herodian.* † *Et Pallas Attica*, ſays *Tertullian*, *& Ceres farrea ſine effigie, rudi palo, & informi ligno proſtant. Even* Pallas *the* Athenian *Goddeſs, and* Ceres *the Goddeſs of Corn, both of them without any certain Effigies to them, but mere rugged ſtakes, and ſhapeleſs pieces of Wood, are things that are bought and ſold.* And *Arnobius* adds, *Arabas informem coluiſſe lapidem; The* Arabians *worſhipped a Stone without form or ſhape of a Deity.*

In Apolog.

Lib. 6.

Val. Max. lib. 8.

Her Name *Verticordia*, *quaſi corda vertens*, ſignifies the power of Love to change the Hearts, and eaſe the Minds of Men from the Cares that perplex them. *Ovid* ſays thus of her:

Templa jubet fieri Veneri, quibus ordine factis,
Inde Venus verſo nomina corde tenet.
Temples are rais'd to Venus, *whence the Name,*
From changing minds, of Verticordia *came.*

4 Faſt.

And for the ſame reaſon *Venus* is called in *Greek* ἐπιστροφία.

Pauſan. in Att.

SECT.

SECT. IV. *Actions of* Venus.

WHat Deeds can you expect from an impudent and powerful Strumpet, but thoſe which are full of Lewdneſs, and Miſchief, and Plagues? It were endleſs only to repeat the Names of all thoſe whom ſhe hath armed to the Ruin of one another; whom ſhe hath turned into Beaſts, by inciting them to commit ſuch monſtrous Wickedneſſes, as Modeſty will not let me mention.

For who without bluſhing can hear of the Story of *Nyctimene*? who inſpired by impure Luſt, and raging with curſed Flames, is ſaid Nyctimen

—— *Patrium temeraſſe cubile.*
—— *To have defiled her Fathers bed.*

And was therefore changed into an Owl, an ugly diſmal Bird of the Night, who

—— *Conſcia culpæ* Ovid 2. Metam.
Conſpectum, lucemq; fugit, tenebriſq; pudorem
Celat, & à cunctis expellitur aere toto.
Still conſcious of her ſhame avoids the Light,
And ſtrives to ſhroud her guilty head in Night,
Expell'd the winged Quire.

Who does not abhor the Fact of *Myrrha*, which was contrived and committed by the encouragement and the aſſiſtance of *Venus*? She committed Inceſt with her own Father, by the Aſſiſtance of *Cynaras*, her old Nurſe (may ſuch Practices of Old Women receive their juſt reward) but her Sin prov'd her ruin, for ſhe was turned into a Tree. Ovid. 10. Metam. Myrrha.

Quæ quanquam amisit veteres cum corpore sensus
Flet tamen, & tepidæ manant ex arbore guttæ.
Tho Sense with Shape she lost, still weeping she
Sheds bitter tears which trickle from her Tree.

Idem ib. Propœtides. Why should I mention the *Propœtides*, the chief of Strumpets, who denied that *Venus* was a Goddess.

——— *pro quo, sua, Numinis ira,*
Corpora, cum forma, primæ vulgasse feruntur;
Utque pudor cessit, sanguisque induruit oris
In rigidum, parvo, silicem, discrimine versæ.
The first that ever gave themselves for hire
To Prostitution, urg'd by Venus *Ire,*
Their Looks emboldned, Modesty now gone,
Convert at length to little differing Stone.

Idem ibid. Pygmalion. Why should I set before you *Pygmalion* a Statuary? who considering the great Inconveniences of Marriage, resolved to live single. But when he had made a most elegant and artificial Image of *Venus*, he fell in love with his own Workmanship; so that he begged *Venus*, that she would turn it into a Woman, and enliven the Ivory: his wishes were granted, and he begot of this Image *Paphus*.

——— *de quo tenet insula nomen.*
From whom the Island does its Name receive.

Let us a little relate the Stories of *Pyramus* and *Thisbe*, *Atalanta* and *Hippomenes*, *Paris* and *Helena*, three Couples of the most unfortunate Lovers.

Pyramus and *Thisbe* were both Inhabitants of the City of *Babylon*; equals in Beauty, Age, Conditions and Fortune. They begin to love from their Cradles. Their Houses were contiguous,

tiguous, ſo that their love proceeded from their Neighbourhood, encreaſed by their mutual Play, and was perfected by their ſingular Beauty. This love encreaſed with their years, and when they were Marriageable they begged their Parents conſent; which was refuſed, becauſe of ſome former Quarrels between the two Families. And that the Children might not attempt any thing againſt their Parents will, they were not permitted to ſee each other, or to ſpeak together. VVhat could *Pyramus* do? or how could *Thisbe* beat this? There was a Partition VVall between both Houſes, in which VVall was a ſmall Crack never diſcovered by any of the Servants. *Ovid. Met. l.* 4.

Quid non ſentit amor?
—— Illam, primi, vidiſtis, amantes,
Et vocis feciſtis iter, tutæque per illud
Murmure blanditiæ minimo tranſire ſolebant.
This for ſo many Ages undeſcry'd,
(What cannot love find out?) the Lovers ſpy'd,
By which their whiſpering voices ſoftly trade,
And Paſſions amorous Embaſſies convey'd.

Their Sighs went through; but Kiſſes could not paſs: which, when they parted, they printed on the VVall.

Parti quiſque ſuæ non pervenientia contra.
—— Their Kiſſes greet
The ſenſeleſs Stones with Lips that cannot meet.

But what a fatal rupture in their Hearts did this ſmall breach in the VVall produce? For their Love was too great to be confined to ſuch narrow bounds: the next night there-

fore they resolved to enjoy that Liberty abroad which they could not receive at home, by escaping into a neighbouring VVood; where they intended to meet under the shade of a large Mulberry-Tree, which stood close to a Fountain. They agree, and Night comes, *Thisbe* deceives her Keepers, and escapes the first, and flies into the VVood; for Love added wings to her. VVhen she came to the appointed place, a Lioness came fresh from the slaughter of some Cattel, to drink at the Fountain,

Depositura sitim vicini fontis in unda.

Thisbe was so frighted that she ran into a Den, and in her flight her Veil fell from her head; the Lioness returning from the Fountain, found the Veil, and tore it with his Jaws, smeered with the Cattels blood. Afterward comes *Pyramus*, and sees the Prints of a wild Beast's Foot in the Gravel, and by and by finds the Veil of *Thisbe* bloody and torn. He immediately concluded that she was kild and devoured by the Beast; he presently grew distracted, and hastned to the appointed Tree, and when he could not find *Thisbe*, he threw himself upon his Sword and died. *Thisbe* in the mean time recovered from her Fright, and came to the Mulberry-Tree; where she sees when she came near a dead Body lie.

——tremebunda videt pulsare cruentum
Membra solum.

——— Sees his panting Limbs
Strike the stain'd Earth———

She was amazed at the first, and stop'd, and went back frighted. *Sed*

Sed poſtquam remorata ſuos cognovit amores,
But when ſhe ſaw it was her deareſt Love.

She ran into the Embraces of her dying Lover, and mingling her Tears with his Blood, and folding her Arms about him,

Pyrame, clamavit, quis te mihi caſus ademit?
Pyrame, reſponde, tua te chariſſima Thiſbe
Nomine; exaudi vultuſque attolle jacentes.
Ad nomen Thiſbes, oculos in morte gravatos
Pyramus erexit, viſaque recondidit illa.
——*Wo's me, ſhe ſaid,*
What curſed Fate hath this diviſion made!
O ſpeak my Pyramus! *O look on me!*
Thy dear, thy deſperate Thisbe *calls to thee!*
At Thisbe's *Name he opens his dim Eyes,*
And having ſeen her ſhuts them up and dies:

And now *Thisbe* was almoſt dead with Grief. She tore her Cheeks, and beat her Breaſt, and rent her Hair, and ſhed a deluge of Tears upon his cold Face; nor ceaſed to mourn, till ſhe perceived her Veil bloody and torn, in *Pyramus*'s Hand. She then underſtood the occaſion of his Death: and with all her Strength, ſhe draws the Sword out of the Body of her Lover, and ſtrikes it deep into her own; and falling accidentally on him, gave him a cold Kiſs, and breathed her laſt Breath into his Boſom. The Tree was warmed with the blood of the ſlain, ſo that it became ſenſible of their Misfortune and mourn'd. Its Berries, which were before white, became red with Grief, and bluſhed

for the Death of *Pyramus*: when *Thisbe* also died, the Berries became black and dark, as if they had put on Mourning.

In the next place hear the Story of *Atalanta* and *Hippomenes*. She was the Daughter of King *Schœneus*, or *Cœneus*. It was doubtful whether her Beauty or Swiftness in running were greatest. When she consulted the Oracle, whether she should Marry or no, she received this Answer, that Marriage would be fatal to her. Hereupon the Virgin hid her self in the Woods, and liv'd in places remote from the Conversation of Men. But, the more she avoided them, they courted her the more eagerly. Her Disdain inflam'd their Desires, and her Pride rais'd their Adoration. At last, when she saw she could not otherwise deliver her self from the Importunity of her Lovers, she made this Agreement with them. 'You court me in vain, says she, he 'who beats me at Running shall be my Hus-'band; but they who 'are beaten by me 'shall suffer death: I will be the Victors Prise 'but the Vanquisheds Punishment. If these 'Conditions please, come, go with me into 'the Field. They went.

Venit ad hanc legem temeraria turba procorum.
All her mad Wooers take the Terms propos'd.

They all strive, and were all beaten, and put to death according to the Agreement; suffering for the fault of their Feet, the loss of their Heads. Yet the Example of these Gentlemen did not deter *Hippomenes* from undertaking the Race. He entertain'd Hopes of winning

winning the Victory, becauſe *Venus* had given him three golden Apples, gathered in the Gardens of the *Heſperides*; and did adviſe him what he ſhould do. *Hippomenes* briskly ſet out and began the Race; and when he ſaw that *Atalanta* overtook him, he threw down a golden Apple: the beauty of it enticed her, ſo that,

Declinat curſus, aurumque volubile tollit.
She greedy of the ſhining Fruit ſteps back
To catch the rolling Gold.——

Afterwards he threw down another, and ſhe ſtopp'd again to reach it, and again a third; ſo that while *Atalanta* was buſied in gathering them up *Hippomenes* reach'd the Goal, and took the Lady as the Price of his Victory.

But how inconſtant is *Venus*? and how baſe Ingratitude? *Hippomenes* being drunk with Love, gave not due thanks to *Venus*, but was forgetful of her Kindneſs. The Goddeſs reſented it, and inflam'd them with ſuch ſtrong impatient Deſires, that in their Journey they dared to ſatisfie their Paſſion in a Temple: for which Sacrilege they were immediately puniſhed, for they were turned into Lyons.

Laſtly, let *Paris* and *Helena* now come upon the Stage. *Paris* was the Son of *Priamus*, King of *Troy*, by *Hecuba*: his Mother, when ſhe was big-belly'd, dreamt that ſhe brought forth a *burning Torch*: and asking the Oracles the Interpretation of it, they anſwer'd, that it did portend the Burning of *Troy*, and that the Fire ſhould be kindled by that Boy that ſhe had in her Belly. Therefore, as ſoon as

the Child was born, by the Command of *Priamus*, he was expos'd upon the Mountain *Ida*; where the Shepherds brought him privately up, and nourished him, and call'd him *Paris*. When he became a Man, many excellent Endowments and good Qualities shined in him; and particularly he gave such great Tokens of singular Prudence and Equity in deciding Controversies, that when a great difference arose amongst the Goddesses, they referr'd it to his Judgment to be determin'd.

Dio. Chrys. or. 20. Philostr. in Icon.

The Goddess *Discordia* was the occasion of this Contention: for, because all the Gods and Goddesses were invited, except her self to the Marriage of *Peleus*, she was angry, and resolv'd to revenge the Disgrace: wherefore when they all met and sat down at the Table, she came in privately, and threw down upon the Table an *Apple of Gold*, on which was this Inscription, *Pulchrior accipiat*, or (which is the same) *Detur pulchriori*; *Let the Fairest take it.* Hereupon arose a Quarrel amongst the Goddesses; for every one thought herself the handsomest. But at last all the other Goddesses yielded to the three superior Goddesses, *Juno*, *Pallas* and *Venus*: who disputed so eagerly, that *Jupiter* himself was not able to bring them to Agreement. He resolved therefore to leave the final determination of it to the Judgment of *Paris*; so that she should have the Apple, to whom *Paris* should appoint it. The Goddesses consent, and call for *Paris*, who did then feed Sheep upon a Mountain. They tell him the Business; they

every

every one court his Favour with great Promiſes. *Juno* promiſed to reward him with *Power*; *Pallas* with *Wiſdom*; and *Venus* promis'd him the *moſt Beautiful Woman in the World.* In ſhort, he obſerv'd them all very curiouſly: but Nature guided him to pronounce *Venus* the Faireſt, and to aſſign to her the Apple of Gold. Nor did *Venus* break her Promiſe to *Paris*: for in a little time *Paris* was own'd to be King *Priam*'s Son; and ſail'd into *Greece* with a great Fleet, under colour of an Embaſſy, to fetch away *Helena*, the moſt Beautiful Virgin in the World; who was betroth'd to *Menelaus*, King of *Sparta*, and liv'd in his Houſe. When he came *Menelaus* was abſent from home; and in his abſenſe *Paris* carried *Helena* to *Troy*: *Menelaus* demanded her, but *Paris* refus'd to ſend her back; whereupon that fatal War between the *Grecians* and *Trojans* brake out, in which *Troy*, the Metropolis of all *Aſia*, was taken and miſerably burnt, in the Year of the World, 2871. There were kild 886000 of the *Grecians*; amongſt whom *Achilles* their General loſt his life by the Treachery of *Paris* himſelf. There were ſlain 676000 of the *Trojans*; from the beginning of the War, to the Betraying the City. (for it was thought that *Æneas* and *Antenor* betray'd it) amongſt whom *Paris* himſelf was kild by *Pyrrhus* or *Philoctetes*; and his Brother *Hector*, *Patriæ Columen*, *the Pillar of his Country*, was kild by *Achilles*. And when the City was taken and burnt, King *Priamus*, the Father of *Paris* and *Hector*, at once loſt all his Children,

dren, *Hecuba* his Queen, his Kingdom, and his Life. *Helena*, after *Paris* was kild, married his Brother *Deiphobus*. Yet she at last betray'd the Castle to the *Grecians*, and admitted *Menelaus* into her Chamber to kill *Deiphobus*; whereby, it is said, she was reconciled to the Favour of *Menelaus* again. But these things belong rather to History than to Fable, to which let us return.

SECT. IV.

Venus's *Companions*. Cupid, *the* Graces, Adonis.

Philostr. in Icon. In sympos. Vid. Nat. & Lil.

MAny different Parents are ascribed to the God of Love, *Cupid*, because there were many *Cupids*. *Plato* says he was born of *Penia*, the Goddess of *Poverty*, and *Porus*, the Son of *Counsel* and *Plenty*. *Hesiod* relates that he was born of *Chaos* and *Terra*. *Sappho* derives him from *Venus* and *Cœlum*. *Alcæus* says he was the Son of *Lite* and *Zephyrus*. *Simonides* attributes him to *Mars* and *Venus*; and *Alcmæon* to *Zephyrus* and *Flora*. But whatsoever Parents *Cupid* had, this is plain, he always accompanies *Venus*, either as a Son or as a Servant. *Cic. de Nat. Deor.*

Plat. in Phædro.

The Poets speak of two *Cupids*. One of which is an ingenious Youth, the Son of *Venus* and *Jupiter*, a celestial Deity, and often called Ἔρως, the other an obscene Debauchee, the Son of *Nox* and *Erebus* (Hell and the Night) a vulgar God, whose Companions are,

are, Drunkenneſs, Sorrow, Enmity, Contention, and ſuch kind of Plagues: one of theſe *Cupids* is called *Eros*, and the other *Anteros*. Both of them are Boys, and naked, and winged, and blind; and armed with a Bow and Arrows, and a Torch. They have two Darts of different Natures; a Golden Dart which procures Love, and a Leaden Dart which cauſes Hatred. *Anteros* is alſo the God who avenges ſlighted Love. Plut. ap. Stobæ. Schol. Theocr. 10 Idyl.

Altho this be the youngeſt of all the Gods in Heaven, yet his Power is ſo great, that he is eſteemed the ſtrongeſt of them; for he ſubdues them all Without his aſſiſtance, his Miſtreſs *Venus* is weak and can do nothing, as ſhe confeſſes when ſhe accoſts him after this manner. *Virg. Æn.* 1. Pauſan. in Bœot. Plut. in ſympoſ.

Nate, meæ vires, mea magna potentia, ſolus.
My Son, my ſtrength and power thou art alone.

P. But wherefore is *Cupid naked?*

M. He is naked, becauſe the Lover has nothing his own, but deprives himſelf of all that he has for his Miſtreſs's ſake; he can cover nor conceal any thing from her, of which *Sampſon* is a witneſs: for he diſcovered to his beloved Miſtreſs, even the Secret on which his ſafety did depend; and herein his Underſtanding was blinded before his Eyes. Another gives the following reaſon of *Cupids* Blindneſs.

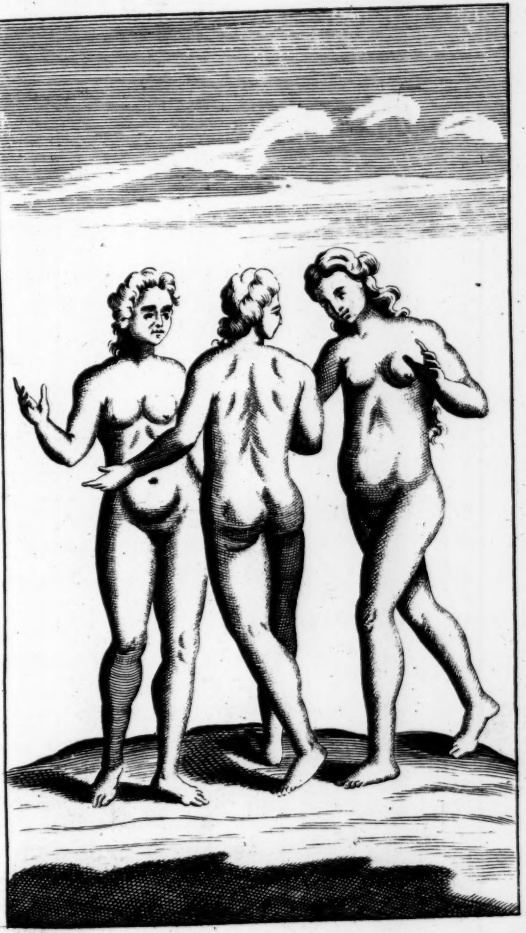
Quare nuda Venus? nudi pinguntur amores?
Nuda quibus placeat, nudos dimittat oportet.
Why's Venus *naked, and the Loves are ſo?*
Thoſe that like Nakedneſs ſhould naked go.

Cupid

Cupid is a *Boy*, becauſe he is void of Judgment; for violent Love is extravagant and Madneſs. And he is *blind*, becauſe a Lover does not ſee the Faults of his beloved Object, nor conſiders in his Mind the Miſchiefs proceeding from that Paſſion. He is winged, becauſe nothing flies ſwifter than Love; for he that loves to day, will hate to morrow; and the ſpace of one day does oftimes ſee Love and Averſion in their turns reigning in the ſame Perſon: nay *Ammon*, King *David*'s Son, both loved and hated the ſame Woman in a ſhorter ſpace of time; for with the greateſt degree of hatred he turned her out of his Chamber, whom he juſt before enticed in with the higheſt marks of Love. Laſtly, the *Boy is armed with Arrows*, becauſe he ſtrikes afar off.

The *Graces*, *Gratiæ*, *Charites*, χάριτες, from χαρὰ, *Gaudium*, were three Siſters, the Daughters of *Jupiter* and *Eurynome*, or *Eunomia*; as *Orpheus* ſays: or, as others rather ſay, the Daughters of *Bacchus* and *Venus*. The firſt was called *Aglaia*, Ἀγλαΐα, *Gloria*, *Hilaritas*, *venuſtus*; becauſe Kindneſſes ought to be performed freely and generouſly. The ſecond *Thalia*, Θαλία, (with an *Iota*, for Θαλεία with the Diphthong is the Name of a Muſe) from θάλλω, *vireo*; becauſe Kindneſs ought never to die, but to remain freſh always in the Receivers memory. The third *Euphroſyne*, Εὐφροσύνη, *Lætitia*; becauſe we ought to be free and cheerful, as well in doing as in receiving a Kindneſs. *Heſiod. in Theog.*

Theſe



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Theſe Siſters were painted naked (or in tranſparent and looſe Garments) young and merry, and all Virgins, with hands joyned: One turned from the Beholder, as if ſhe was going from him; the two other turned their Faces, as if they were coming to him: whereby we may underſtand, that when one Kindneſs is done, Thanks are twice due; once when received, and again when it is repaid. The *Graces* are naked, becauſe Kindneſſes ought to be done in Sincerity and Candor, and without Diſguiſe. They are Young, becauſe the memory of Kindneſſes received ought never to grow old. They are Virgins, becauſe Kindneſs ought to be pure, without expectation of requital: or becauſe we ought neither to give or receive a baſe or immodeſt Kindneſs. Their Hands are joined, becauſe *χάεις χάεν τίκτει, one good turn requires another*: there ought to be a perpetual intercourſe of Kindneſs and Aſſiſtance amongſt Friends.

Adonis was the Son of *Cynaras*, King of *Cyprus*, and *Myrrha*. He was mighty handſom, wherefore *Venus* took great delight in him, and loved his Company. When he Hunted, a Boar ſtruck his Groin with his Tusks and kild him. *Venus* bewailed his death with much ſorrow and concern, and changed his Blood which was ſhed on the ground into the Flower *Anemone*, which ever ſince has retained the colour of Blood. And while ſhe ran to aſſiſt him, being led by his dying Voice, ſhe prickt her Foot with a Thorn, and the Blood which came from thence made the Roſe red, which was before white. Some

Some add another pleasant Conceit. They say that *Venus* and *Proserpina* contended before *Jupiter* which should have *Adonis*. *Jupiter* directed them to *Calliope*, whom he appointed Judge of their Quarrel *Calliope* gave this Sentence: that *Adonis* should serve *Venus* every year six Months, and *Proserpina* the other six. The meaning of which Fable is this: *Venus* is the Earth, and her *Adonis* is the Sea. She reigns with him six months, attired with beauteous Flowers, and enriched with Fruit and Corn; the other six months the Sun leaves us, and goes as it were to live with *Proserpina*. Lastly, from *Adonis* comes the Proverb *Adonidis Horti*, which signifies all those things which are fine and gay, but useless and trifling.

SECT. V.

The Explanation of the Fable. **VENUS** *Amorousness.*

THE Graces, *Cupid* and *Adonis*, are *Venus*'s Companions, whereby is described, the ungovernable appetite and inclination towards Obscenity.

1. She is called the *Goddess of Beauty and Comeliness*: for Beauty is the greatest fomenter of impure Desires. She sitting on a frail corporeal Throne, subdues the Soul; she by her Flattery and Enticement steals into the Affections and drives Virtue from thence, and basely enslaves the whole Man. The *Cythereans* worshipped *Venus* armed. Beauty needs

no

no Weapons: she who possesses that is sufficiently armed. *Anacreon* ingeniously tell us, that Nature gave Women Beauty, that they might use it instead of Spears and Shields, and Conquer with greater speed and force than either Iron or Fire can. *Helena*, *Phryne*, and innumerable others, are witnesses of this truth: One Lady, when she was bound to the Stake to be stoned, with the lightning of her Eyes disarmed her Executioners: Another, when her Crime was proved, and tho' she had often offended before, when she tore her Garments and opened her Breast, stopped the Judges mouth, and when her Beauty pleaded her Cause, every body acquitted her.

2. Beauteous *Venus* rides in a Chariot, as it were to triumph over her subdued Enemies, whom Love, rather than Force has conquered. She has her Ambushes, but they are composed of Pleasure and Enjoyment; she Skirmishes with Delights, and not with Fire and Bullets; the Wounds she gives are bloodless and gentle; she uses no other Flames than what she kindles with her Eyes, and draws them which she shoots from no other Quiver. And if she fights thus, it is no wonder if she makes the Enemy fly to her rather than from her.

3. She wears a Crown because she is always Victorious. Beauty never wants success: because she fights leasurely and Conquers in time of Peace, and Triumphs with her Eyes: Thunder is contained in her Silence, and Lightning in her Looks. She seizes the Breast, storms the Mind, and takes it captive with

one

one Aſſault, nay with one Look. Beauty ſpeaks without a Voice, forces us without Violence; tyes us down without Fetters, enchants us without Witchcraft, and in her to ſee is to Overcome, and to be ſeen is to Triumph. *Auguſtus* refuſed to ſee her in *Cleopatra*, leſt himſelf ſhould be taken, and the Conqueror of the World ſubmit to a Woman. When therefore ſhe pleaded and made her defence, he opened his Ears but ſhut his Eyes.

4. She carries a Looking-glaſs, that the brittleneſs of the Glaſs may remind her of the frailty of her Beauty. She is crowned with flowery Garlands, becauſe nothing is more fading than Beauty, which like a Flower is blaſted by the leaſt breath, and broken by the leaſt accident, and dies in the ſmalleſt moment.

5. She is born from the Sea, becauſe more Storms and Tempeſts afflict the Lover, than diſturb the Sea: Nothing but bitterneſs is his portion, ſo that we may ſay that *amare to Love*, is derived from *amarus bitter*. This is certainly true, that the bitterneſs of the Sea is ſweet, if compared with the bitterneſs of Love. But ſuppoſe Love has ſome ſweetneſs, yet like the Sea from whence *Venus* ſprung, it is full of tempeſtuous deſires and ſtormy diſappointments; how many Veſſels have beed ſhipwreck'd there, how many Goods loſt? What deſtructions not only of Mens Eſtates, but of the Underſtandings alſo, have happened here? Inſtances of which, every body who is not blind has obſerved.

6. Con-

6. Consider the Adulteries, Rapes, Incests, of which *Venus* is accused, and you will find whitherward her Beauty tends. Those are the Precipices, into which that *Ignis fatuus* in her Eyes betrays its Admirers. Tho her Face appears pure, and cool as the Ice, it creates a Passion both impure, and hot as Fire. From that stream of sparkling Fire which comes from her Eyes, are engendred Clouds of dark and hellish Impurity, and black mists of Lust. Thus by a strange contradiction, many are blinded by others Eyes, and find Tumults raised in their breasts from the calm serenity of anothers looks, grow pale at the redness in their Cheeks; loose their own Beauty in admiring the Beauty of others, and grow immodest by loving their Modesty.

P. How far I prithee will the Fervour and the flowing Tide of your Wit and Fancy carry you? The Beauty of this Goddess, I see, hath raised your Admiration.

M. My Choler rather. But however you do well in stopping me. She hath detained us longer than I expected. Tho' not without Reason; because she is one of the greatest of all the Goddesses. The rest are less illustrious, and will by no means detain us so long.

CHAP. XIII.

SECT. I.

LATONA.

Apollod. l. 1. Ovid. 6. Metam.

Latona, whom you see standing next to *Venus*, was the Daughter of *Phœbe*, and *Cœus* the *Titan*. She was so beautiful a Lady, that *Jupiter* fell in love with her, and deflowred her: when *Juno* perceived, that she was big with Child by him, she cast her out of Heaven to the Earth; and obliged *Terra* by an Oath, not to give her any where a habitation to bring forth in: and besides, she set the Serpent *Python* upon her, to persecute her all over the World. *Juno* however was disappointed in every thing: for the Island *Delos* received *Latona*; where under a Palm, or an Olive-Tree, she brought forth *Diana*: who as soon as she was born, performed the Office of a Midwife to her Mother, and brought *Apollo* into the world.

Orph. in hymn.

Lucian. in dial. Iridis. & Neptuni.

P. But if *Terra* swore, that she would allow no place to *Latona*, how could she bring forth in *Delos*?

M Very well. For they say, that that Island heretofore floated in the Sea, and was then hid under the Waters, when *Terra* took her Oath; but emerged afterwards by the Order of *Neptune*, and became fix'd and immo-

immoveable for *Latona*'s uſe: from which time it was called Δῆλος, *conſpicua*, becauſe it was now viſible like other places

P. But why did the Iſland *Delos* emerge for *Latona*'s uſe?

M. That is not ſtrange. For this Iſland was Siſter to *Latona*: ſome ſay that her name formerly was *Aſteria*, whom *Jupiter* loved and courted, but ſhe was converted into an Iſland; but others report, that ſhe was converted into a *Quail*, and flew into this Iſland; which was therefore, amongſt other Names, called *Ortygia* from ὄρτυξ, a *Quail*. *Niobe*'s Pride and the Barbarity of the Country-men of *Lycia*, encreaſe the Fame of this Goddeſs. Ovid. 15. Metam.

Niobe was the Daughter of *Tantalus*, and the Wife of *Amphion*, King of *Thebes*. She was ſo bleſſed with all the gifts of Nature and Fortune, her happineſs was ſo great that ſhe could not bear it: wherefore puffed up with Pride and full of Self-conceit, ſhe began to deſpiſe *Latona*, and to eſteem her ſelf greater than her, ſaying; Ovid. 6. Metam.

Major ſum, quam cui poſſit fortuna nocere.
Multaque ut eripiat, multò mihi plura relinquet.
In quancunque domus adverti lumina partem,
Immenſæ ſpectantur opes. Accedit eodem
Digna Deo facies. Huc natas adjice ſeptem,
Et totidem Juvenes: & mox Generoſq; Nuruſq;
Quærite nunc habeat quam noſtra ſuperbia cauſam?

My ſtate too great for fortune to bereave:
Tho much ſhe raviſh, ſhe much more muſt leave.

Throughout my Court, behold in every place
Infinite Riches! add to this, a Face
Worthy a Goddeſs. Then, to crown my Joys,
Seven beauteous Daughters, and as many Boys:
All theſe by marriage, to be multiply'd.
Behold, have we not reaſon for our Pride?

For ſhe had brought to her Husband ſeven Sons, and as many Daughters, who were all very ingenious and very handſom. But her mad Pride deprived her of all the Bleſſings which ſhe poſſeſſed in a ſhort time, and reduced her from the Heighth of good Fortune to the loweſt degree of Miſery. For when *Latona* ſaw her ſelf ſo deſpiſed, and her Sacrifices diſturbed by *Niobe*, ſhe left it to *Apollo* and *Diana* to puniſh the Injury that was offered to their Mother. Immediately they two go with their Quivers well filled with Arrows, to *Niobe's* Houſe; where firſt they kill the Sons, then the Daughters, and next the Father, in the ſight of *Niobe*: who by that means

——— *Orba reſedit*
Exanimes inter natos, nataſque virumque,
Diriguitque malis.
She, by her Husband, Sons, and Daughters, ſat
A childleſs Widow; waxing ſtiff with woes.

Till at length ſhe was turned into Marble: which becauſe of this misfortune ſheds many Tears to this day.

Id. ibid.

The *Ruſticks* of the Country *Lycia*, in *Aſia*, did alſo experience the Anger of *Latona*, with their Ruine: for when ſhe wandered in the Fields, very big with Twins, the heat of the Weather and the toil of her Journey, brought ſuch

such a Drought upon her, that she almost fainted for Thirst. At last she discovered a Spring in the Bottom of the Valley, she ran to it with great Joy, and fell on her Knees;

——*gelidos potura liquores.*

The neighbouring Country-men seeing her, forbade her, tho she begged of them leave to drink in this manner: (*est*

Quid prohibetis aquas? usus communis aquarum
Quas tamen ut detis, supplex peto. Non ego nostros
Abluere hic artus lassataque membra parabam,
Sed relevare sitim. Caret os humore loquentis.
Et fauces arent, vixque est via vocis in illis.
Haustus aquæ mihi Nectar erit, vitamque fatebor
Accepisse.
Quem non blanda Deæ potuissent verba movere?
Hi tamen orantem perstant prohibere; minasque
Ni procul abscedat, convitiaque insuper addunt;
Nec satis est; ipsos etiam pedibusque manuque
Turbavere lacus: imoque è gurgite mollem
Huc illuc limum, saltu movere maligno.

——*Why hinder you, said she,*
The use of Water, that to all is free?
The Sun, Air, Water, Nature did not frame
Peculiar; a publick Gift I claim.
Yet humbly I intreat it: not to drench
My weary limbs, but killing thirst to quench.
My tongue wants moisture, and my jaws are dry:
Scarce is there way for speech. For drink I die.
Water to me were Nectar. If I live,
'Tis by your favour:——
With whom would not such gentle words prevail?
But they, persisting to prohibit, rail;

The place with threats command her to forſake.
Then with their hands and feet diſturb the Lake;
And leaping with malicious motions, move
The troubled mud; which riſing, flotes above.

Latona could no longer bear ſuch barbarous Treatment, wherefore curſing them,

Æternum ſtagno, dixit, vivatis in iſto:
Eveniunt optata Deæ.
Ever, ſaid ſhe, may y' in this water dwell.
And as the Goddeſs wiſh'd it hap'd.

Immediately they were turn'd into Frogs, and leapt into the muddy waters.

CHAP. XIV.

SECT. I.

AURORA.

Virg. 6. Æn. Theocrit. in Hyla. Apollod. l. 1. ibid. Hymn. in Vener.

M. DO you ſee a ſtately Goddeſs drawn in a Chariot of Gold by *White* Horſes, who do you think ſhe is?

P. Is it not *Aurora*, the Daughter of *Terra* and *Titan*, the Siſter of the Sun and the Moon, and the Mother of the Stars and the Winds? I fancy ſo, becauſe her Countenance ſhines like Gold, and her Fingers are red like Roſes: and *Homer* deſcribes *Aurora* after that manner.

M. Your Obſervation is very right. It is, as you ſay, *Aurora*: who in *Greek* is called Ἠως or Ἑως, whence come the words *Eous* and *Heous*: And *Aurora*, *quaſi Aurea*, becauſe ſh

Orph. in Hymn.

is

is Ἀγγελικὴ τοῦ Τιτᾶνος, the *golden Messenger of the Sun.* You have named her Parents right, yet some say that she was the Daughter of *Hyperion* and *Thia*, or else *Pallas:* from whom, amongst the Poets, frequently she is called *Pallantias.* Hesiod. in Theog.

P. Does History relate nothing done by her?

M. She carried by force two beautiful young Men, *Cephalus* and *Tithonus*, into Heaven. Ovid. 7. Metam. Pausan. in Lacon.

Cephalus married *Procris* the Daughter of the King of *Athens*: when *Aurora* could by no perswasion move him to violate his Marriage Vow, she carried him into Heaven, but even there she could not shake his Constancy. Therefore she sent him again to his Wife *Procris*, disguised in the habit of a Merchant; who being desirous to try her Fidelity to her absent Husband, tempted her with much Courtship and many Presents, to yield to his desires. And when she almost consented, he cast off his Disguise and chid his Wife for her Inconstancy. She was greatly ashamed and hid her self in the Woods: but afterwards was reconciled to her Husband, and gave him a Dart, which never missed the Mark, which she had receiv'd from *Minoe.* When *Cephalus* had this Dart, he spent his whole time in Hunting, and pursuing Wild Beasts. *Procris*, suspecting that her Husband loved some Nymphs, went before and lay hid in a Bush, to discover the Truth. But when she moved carelessly in the Bush, her Husband heard the rustling, and thinking that some Wild Beast was there, he drew his Bow and shot his Wife with his unerring Dart. *Ovid. Metam. l.* 7.

Horat. l. 2. Carm. *Tithonus* was the Son of *Laomedon*, and Brother of *Priamus*: *Aurora* for his singular Beauty, carried him to Heaven and married him, and instead of a Portion, obtained from the Fates immortality for him; she had *Memnon* by him. But she forgot to ask the Fates to grant him perpetual Youth, so that he became so old and decrepid, that like an Infant he was rocked to sleep in a Cradle. Wherefore he began to be weary of Life, and wish for Death; and therefore asked *Aurora* to grant him power to die. She said that it was not in her power to grant it; but that she would do what she could; and therefore turned her Husband into a Grashopper: which they say moults when it is old, and grows young again. *Ovid. Met. l. 9.*

P. And what became of *Memnon?*

Ovid. 13. Metam. *M. Memon*, their Son, went to *Troy* to assist King *Priam*, where, in a Duel, with *Achilles*, he was killed; and in the place where he fell, a Fountain arose, which every year on the same day on which he died, sends forth Blood instead of Water. But as his Body lay upon the Funeral Pile to be burnt, by his Mother *Aurora*'s intercession it was changed into a Bird; and many other Birds of the same kind flew out of the Pile with him: which were called *Memnoniæ* from his name; these Birds divided themselves into two Troops: and furiously fighting with their Beaks and Claws, with their own Blood appeased the Ghost of *Memnon*, from whom they sprang.

Lucian. in Philopseu. What they report concerning a *Statue* of this *Memnon*, which was made of black Marble, and

and ſet up in the Temple of *Serapis* at *Thebes* in *Egypt*, is almoſt incredible. They ſay, that the Mouth of this Statue, when firſt touched by the Rays of the riſing Sun, did ſend forth a ſweet and harmonious ſound, as tho' it rejoyced when its Mother *Aurora* came. But when the Sun did ſet, it uſed a low melancholy Tune, as tho' it lamented his Mothers departure. Tzetzes. Chil. 6.

And thus I have told you, *Paleophilus*, all things which I thought uſeful, concerning the *Celeſtial* Gods and Goddeſſes.

P. How much am I indebted to you for this, my moſt kind Friend. But what now? I think you are going away. Will you not keep your word? Did you not promiſe to explain all the Images in the fabulous *Pantheon*?

M. Never trouble your ſelf: what I undertake, I will be ſure to perform. But would you have us ſtay here all day without our Dinner? Let us dine, and we will ſoon return again to our Buſineſs. Come, you ſhall dine with me at my Houſe.

P. Excuſe me, Sir, I will not give you that trouble, I had rather dine in my own Inn.

M. What do you talk of Trouble? I know no perſon, whoſe Company is more obliging and grateful. Let us go, I ſay: you are not your own Maſter to day. Obey then.

P. I do ſo, I wait upon you.

PART.

PART II.

CHAP. I.

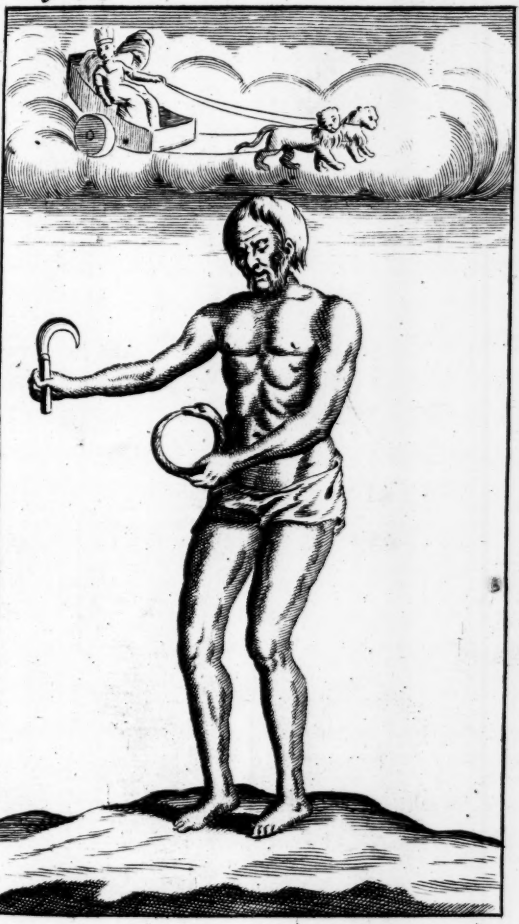
SECT. I.

Of the Terreſtrial *Deities.* SATURN. *His Image.*

P. NOW certainly, ſince we have dined ſo well, you will ſpeak and I ſhall mind better. Come on. Whereabouts would you have me look?

M. Look upon the Wall on the right Hand; becauſe it would be ill luck to begin from the *left*. Upon that Wall, which is the ſecond part of the *Pantheon*, and of our Diſcourſe, you ſee the *Terreſtrial* Deities, divided into two ſorts. For ſome of them inhabit both the Cities and the Fields indifferently; and are called in general *Dii Terreſtres*. But the others live only in the Countries and the Woods; and are properly called *Dii Sylveſtres*. We will begin with the firſt.

Of the *Terreſtrial Gods* (which are ſo called, becauſe their Habitation is in the *Earth*) the moſt celebrated are, *Saturn*, *Janus*, *Vulcan*, *Æolus*



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Æolus and *Momus*. The *Terreſtrial Goddeſſes* are *Veſta*, *Cybele*, *Ceres*, the *Muſes*, and *Themis*; equal in number to the Celeſtial Gods and Goddeſſes. We will begin with the eldeſt, *Saturn*, whoſe Image you ſee there.

P. Is that decrepid wrinkled old Man *Saturn*? with a long Beard, a hoary Head, his Shoulders are bowed like an Arch, and his Jaws are hollow and thin; his Eyes full of Corruption, and his Cheeks ſunk; his Noſe flat, his Forehead full of Furrows, his Chin turning up, his Lips black and blue, his little Ears flagging, and his Hands crooked; his right Hand holds a ruſty *Sickle*, and his left a Serpent biting its own Tail? Virg. 7. Æn. Ex Martian. ap. Lil.

SECT. II.

His Family and Actions.

M. IT is indeed *Saturn*: the Son of *Terra* (or *Veſta*) and *Cœlum*, *Cælus*, or *Cœlius*, in *Greek* Οὐρανὸς; who was the Son of *Æther* and *Dies*, and the Antienteſt of all the Gods. This *Cœlum* (according to the Story) married his own Daughter *Veſta*, and begat many Children of her: the moſt eminent of whoſe was *Saturn*; whoſe Brothers were the *Cyclopes*, *Oceanus*, *Titan*, the *Centimani*, and divers others: and Siſters, *Ceres*, *Tethys*, and *Ops* or *Rhea*; (which he afterwards married.) The Siſters perſwaded their Mother *Veſta* to exclude *Titan* or *Titanus* the eldeſt Son, and to appoint *Saturn* Heir of his Father's Kingdom. When Nonn. l. 21. Dionyſiac. Lact. Placid. in l. 8. Theb.

Titan

Titan ſaw the fixed Reſolution of his Mother and Siſters, he would not ſtrive againſt the Stream, but voluntarily quitted his Right, and tranſferr'd it upon *Saturn*, under Condition, that he ſhould not bring up any Male Children, that ſo, after *Saturn*'s Death, the Kingdom ſhould return to the Children of *Titan*.

P. Did *Saturn* accept that Condition?

M. He not only accepted, but very ſincerely kept it, whilſt he could; for at laſt his Deſign was prevented. For when his Wife *Ops* perceived that her Husband devoured all her Male Children, when ſhe brought forth the Twins *Jupiter* and *Juno*, ſhe ſent only *Juno* to him, but ſent *Jupiter* to be nurſed in Mount *Ida* by the *Curetes*, and *Corybantes* (Prieſteſſes of *Cybele*) who by the noiſe of the Cymbals and Drums (which they uſed in the Sacrifices) might hinder *Saturn* from hearing the crys of *Jupiter*. By the ſame Trick ſhe alſo ſaved *Neptune* and *Pluto* from her devouring Husband.

P. Was this Artifice ever diſcovered to *Saturn*?

M. Yes, and he demanded the Boy of *Ops*. But *Ops* lapp'd up a Stone in Swadling Cloaths, and delivered *that* to her Husband to be devoured inſtead of *Jupiter*, who ſwallowed it down in a moment?

P. What did *Titan* do, when he ſaw himſelf cheated, and the Agreement between him and *Saturn* broken.

M. To revenge the Injury done to him, he raiſed Forces, and brought them againſt *Saturn*,

turn, and made both him and *Rhea* Priſoners, and bound them, and ſhut them up together in *Hell* (*Tartarus*), where they lay, till *Jupiter* after a few years overcame the *Titans*, and ſet his Father and Mother again at Liberty.

P. I ſuppoſe that *Saturn* remembred this Kindneſs, and favoured *Jupiter* afterwards.

M. On the contrary, he ſtrove to take away his Life, becauſe he heard by an Oracle, that he ſhould be driven out of his Kingdom by a Son. As in reality he was afterwards. For *Jupiter* depoſed him from the Throne, and expelled him the Kingdom, becauſe he formed Conſpiracies againſt him: Beſides this, when he found *Saturn* almoſt Drunk with Mead, he bound him and gelded him, as *Saturn* had gelt his Father *Cœlum* before with his Sickle. Enn. in Euemero. Stat. 8. Theb. Claud. 1. de rapt.

P. And whither did *Saturn* go after he had loſt his Kingdom? Virg. 8. Æn.

M. Into *Italy*; which was heretofore called *Saturnia* from him. He lived there with King *Janus*, and that part of *Italy*, in which he lay hid, was afterwards called *Latium*; and the People *Latinus*, *à latendo*; as *Ovid* obſerves. *Faſt. l.* 1. Cyprian. de Idol. vanit.

Inde diu Genti manſit Saturnia nomen:
Dicta fuit Latium terra, latente Deo.
That Country long Saturnia *became,*
While Latium *from his lying hid had Name.*

King *Janus* made *Saturn* Partner of his Kingdom, whereby *Saturn* reduced the wild People (who wandered up and down before like Beaſts) Diod. l. 5. Biblioth.

Beasts) to civil Society, and joined them to each other as it were in *Chains of Brass*, that is, by the *Brass Money* which he invented; and therefore on one side of the *Money* was stamped a *Ship*, because *Saturn* came thither in a *Ship*, and on the other side was stamped a *Janus Bifrons*, says *Ovid* in *Fast. l.* 1.

At bona posteritas puppim signavit in ære;
Hospitis adventum testificata Dei.
A Ship by th' following Age was stampt on Coin,
To shew they once a God did entertain.

Virg. 1. Georg. Vid. Tibul. Hesiod. Pherecrat. Trog. ap. Justin. l. 43. Martial. l. 12. ep. 73.

But altho' the Money was Brass, yet this was the Golden Age in which *Saturn* lived, when (as the Poets, who magnify the happiness of that Age, would persuade us) the Earth without the Labour of Plowing and Sowing brought forth its Fruits, and all things were common to all; there were no Differences nor Contentions amongst any, for every thing happened according to every Body's mind. This *Virgil* hath elegantly described, *Æn. l.* 8.

Primum ab æthereo venit Saturnus Olympo,
Arma Jovis fugiens, & regnis exul ademptis.
Is genus indocile, ac dispersum montibus altis
Composuit, legesque dedit, Latiumque vocari
Maluit, his quoniam latuisset tutus in oris.
Aureaque ut perhibent illo sub rege fluere
Sæcula, sic placida populos in pace regebat.
Flying Jove's *Anger*, Saturn *to this Coast*
From Heav'n first came, Cœlestial Kingdoms lost:
He from high Mountains the rude People drawn,
And taught them both Civility and Laws;
Then Latium *stil'd the Country, since it held*
Him safe from all his Enemies conceal'd.

That

That was the Golden Age in which he reign'd,
Becauſe in Peace his Kingdoms were maintain'd.

Ovid ſays of the ſame Age (*Amor. l.* 3.)

Signabat nullo limite foſſor humum.
The Delver made nor mound nor balk.

Which *Virgil* hath expreſſed almoſt in the ſame words: 1. *Georg.*

Nec ſignare quidem aut partiri limite campum
Fas erat.
Around the Earth the Land-marks then to fix
Was held a Crime.

SECT. III.

Name of Saturn.

MAny derive the Name *Saturn* or *Saturnus* (as they pronounced it antiently.) 1. From *Satu*, Sowing; as *Portunus* is derived from *Portu*; and *Neptunus*, from *Nuptu*; becauſe he firſt taught the Art of *Sowing and Tilling the Ground* in *Italy*; and therefore he was eſteemed the *God of Husbandry*, and called by the *Romans*, *Stercutius*, becauſe he firſt fatned the Earth with Dung. He is therefore painted with a *Sickle*, with which the Meadows are mowed, and the Corn is cut dow. This *Sickle*, called in Greek *Drepanon*, Δρέπανον was thrown into a City of *Sicily* thence called *Drepanum* (now *Trapano.*) But ſome ſay that this City was named from that Sickle which *Ceres* had from *Vulcan*, and gave the *Titans* when ſhe taught them to mow. But others ſay, the Town had its Name, becauſe it

Feſtus Lil. Serv. 7. Æn. Lipſ. 3. Saturn.

Apollod. 4. Argon. Ovid. 3. Faſt.

it was crooked and hollow like a Sickle. Indeed *Sicily* is so fruitful in Corn and Pasture that the Poets justly imagined that the Sickle was kept there.

2. Again *Saturnus* is derived *à Saturnando, quasi saturet populos annona*, as tho' he fills the Bellies of the People with Provision; as his Wife was called *Ops, quod esurientibus opem ferat*, because *she helps the hungry*. Or, *quòd ipse saturetur annis, quos devorat*, that he is *satisfied with the years* that he devours; for *Saturn* and *Time* are the same.

Cic. 2. de Nat.

Apollophan. ap. Fulgent.

3. Or thirdly, *Saturnus quasi Sator vũ, mentis sator*, because he creates Sense and Understanding in the Minds of Men, and perfects them with Precepts and Prudence.

SECT. IV.

The Sacrifices and Festivals, Saturnalia.

MEN only were sacrificed to *Saturn*, because he delighted, as they thought, with human Blood: Wherefore the *Gladiators* were placed under his Protection, and fought at his Feasts. The *Romans* esteemed him an infernal God, as *Plutarch* says, because the Planet *Saturn* is malignant and hurtful; yet he is commonly reckoned a Terrestrial God. Those who sacrificed to him had their Heads bare; and his Priests wore Scarlet Garments. On his Altar were placed Wax Tapers lighted, because by *Saturn* Men were reduced from the Darkness of Error into the Light of Truth.

Macrob. 1. Stat. c. 10. Tertul. de testim. a. nim. & de pallio. Macrob.

The

The Feasts *Saturnalia*, in the *Greek* Language *Κρόνια*, were instituted either by *Tullus* King of the *Romans*; or, if we believe *Livy*, by *Sempronius* and *Minutius*, the Consuls. Till the time of *Julius Cæsar* they were dispatched in one Day, on the fourteenth of the Kalends of *January*. But then they began to be celebrated in three Days, and afterwards in four and five, by the Order of *Caligula*; and some write, that they have lasted seven Days. Whence the Expression, *primis, secundis, tertiis Saturnalibus* comes. And when these Days were added to the Feast, the first was reckoned from the Sixteenth of the *Kalends*. Dion. Halic. Lib. 2. Lipf. 1. Sat. Dio. l. 59 & 60. Suet. in Calig. Cic. ad Art. 13. Ep. 50.

Upon these Festival Days, first the *Senate* did not sit. 2. The Schools kept Holy-day. 3. Presents were sent to and fro, amongst Friends. 4. It was unlawful to proclaim War, or execute any Offenders. 5. Servants were allowed to be jocose and merry towards their Masters; whence *Ausonius* says, Martial. 7. Epigr. 27. Plin. 8. Epist. 7. Martial. passim. Dio. l. 58. Ath. 14. Senec. Ep. 47. Eclog. de mensibus.

Aurea nunc revocet Saturni Festa December,
Nunc tibi cum Domino ludere, verna, licet.
Now let December *bring* Saturn's *brave Feast,*
When Slaves may freely with their Masters jest.

6. Nay, the Masters waited upon the Servants who sat at Table, in memory of that Liberty which all enjoyed in antient Times in *Saturn*'s reign, when there was no *Servitude*. 7. Contrary to the Custom, they washed them as soon as they arose, as if they were about sitting down to Table. 8. And lastly, they put on a certain Festival Garment, called *Synthe-* Tertull. ap. Lipf. Petron. Arbit.

sis, like a Cloak of Purple or Scarlet Colour, and this Gentlemen only wore.

SECT. V.

The Historical Sense of this Fable. Saturn, Noah.

Berof. l. 3. ALtho' it is generally said that *Saturn* was *Nimrod*, the Founder of the Empire of *Babylon*; yet I am more inclined to believe the Opinion of *Bochartus*, who maintains that *Saturn* and *Noah* were the same. These reasons which he brings seem persuasive.

Bochartus in suo Phaleg. l. 1. c. 1.

1. In the time of *Noah*, the whole Earth spoke *one Language*, as we find in *Gen.* xi. and the antient *Mythologists* say, that the Beasts understood this Language. And it is said, that in *Saturn's* Age, there was but one Language which was common to Men and Brutes. *Plato in Polit.*

2. *Noah* is called in the *Hebrew* (in *Gen.* ix. 20.) Vir terræ, *a Man of the Earth*, that is, a *Husbandman*; according to an usual Phrase of Scripture, which calls a Soldier, a *Man of War*; a strong Man, a *Man of the Arms*, Vir brachii, (*Job.* xxii. 8.) a Murderer, a *Man of Blood*; an Orator, a *Man of Words*; and a Shepherd, a *Man of Cattel*. Now *Saturn* is justly called *Vir terræ*, because he married *Tellus*; whose other Names were *Rhea* and *Ops*.

Jos. 5. 4. 2 Sam. 16 7. Exod. 10. Gen. 46. Aur. Vict. de Orig. Gen. Ro. Macrob. Sat. l. 1. c. 6. Lucian. in ep. Sat.

3. As *Noah* was the first *Planter of Vineyards*, so the Art of cultivating Vines and Fields, is attributed to *Saturn's* Invention.

4. As

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Pag. 175.

4. As *Noah* was once overcome with Wine, because perhaps he never experienced the Strength of it before; so the *Saturnals* did frequently drink extreamly, because *Saturn* protected Drunken Men.

5. As *Noah* cursed his Son *Ham*, because he saw his Father's Nakedness with delight. So *Saturn* made a Law, that whosoever saw the Gods naked should be punished. Callimac. in hymn.

6. Κρόνος καὶ Ῥέα καὶ ὅσοι μετὰ τούτων (says *Plato* in *Timæo*) *Saturn* and *Rhea* his Wife, and those with them, were born of *Oceanus* and *Thetis*. Thus *Noah* and all that were with him, were as it were new born out of the Waters of the Deluge, by the help of the Ark. And if a Ship was stamp'd upon the antient Coins, because he came into *Italy* in a Ship. Surely this Honour belonged rather to *Noah*, who in a Ship preserved the Race of Mankind from utter Destruction. Plut. in Ῥωμαικοῖς.

7. Did *Noah* foretel the coming of the Flood? So Κρόνος προσημαίνειν ἔσεσθαι πλῆθος ὄμβρων, *& fabricandam esse arcam, & in ea cum volucribus reptilibus atque jumentis esse navigandum.* Alex. Polyst. ap. Cyril. con. Julian. l. 1. *So did* Saturn *foretel, That there should be great quantities of Rain, and an Ark built, in which Men and Birds and creeping things should all sail together.*

8. *Saturn* is said to have devoured all his Sons, but these three, *Jupiter*, *Neptune* and *Pluto*. So *Noah*, the Pastor and Prophet, and as it were the Father of all Mortals may be said to have condemned and destroyed all

Men, because he foretold that they would be destroyed in the Flood. For in the Scripture Phrase the Prophets are said *to do the things that they foretel shall be done hereafter.* Thus in *Ezek.* xliii. 2. *When I came to destroy the City*; that is, *when I came to foretel, that the City shall be destroyed.* But as *Saturn* had three Sons left to him not devoured, for had *Noah* three, *Sem*, *Cham* and *Japhet*, who were not destroyed in the Flood.

Hebr. 11. 7.

These reasons perswade us that *Cham* is *Jupiter*: 1. His *Hebrew* Name *Ham* is by many called *Cham*, from whence it is plain, the *Egyptians* derived Ἄμμων, and the *Africans Ammon* or *Hammon*. 2. *Cham* was the youngest Son of *Noah*, as *Jupiter* was of *Saturn*. 3. *Jupiter* is feigned to be the *Lord of the Heavens*; thus *Cham* had *Africa*, which Country is esteemed nearer the Heavens than other Countries, because it has the Planets vertical. 4. *Jupiter* gelded his Father, which Story seems to be taken from *Gen.* ix. 22. *And Ham saw the nakeness of his Father, and told*: for whereas *vaiagged* in the *Hebrew* Language signifies *& nunciavit*, they might easily read *vaiaggad*, which signifies *& abscidit*, especially before the Vowels were placed under the Consonants.

Callimach. hymn. ad Jov. Lucan. 2. 9.

Japhet is the same with *Neptune*, for as *Neptune* had the command of the Sea, so the Islands and *Peninsula*'s fell chiefly to *Japhet*'s lot.

Lactant. de fals. Relig. l. 1. c. 11.

But how shall we prove that *Sem* was *Pluto*? What carried him into *Hell*? Not his Pol-

and

and Holineſs, by which he excell'd his Brothers and glorified his own Name. Perhaps, becauſe he was ſo holy, and ſo great an Enemy to Idolatry, the Idolaters hated him whilſt he lived, and endeavoured to blacken his Memory when he dyed, by ſending him to the *Stygian* darkneſs, and letting in his hand the Scepter of Hell.

SECT. VI.

A Philoſophical Senſe of the Fable. Saturn, Time.

THat by *Saturn* is meant *Time*, is plain from his Greek Name χρόνος, which by one Letter only is different from χείρων, *time*. Thus *Saturn* is painted devouring his Children and vomiting them up again; as indeed Time devours and conſumes all things which it hath produced, which in proceſs of time do revive again, and are, as it were renew'd. Cic. 2. de nat. Orph. hymn. ad Sat. Æſchyl. in Eumen.

Or elſe Days, Months and Years are the Children of Time, which he conſtantly devours and produces anew.

Sometimes he is drawn in the midſt, betwixt two young Boys and two Girls: as Time is ſurrounded by the different Seaſons of the Year, as Parents are by their Children.

Laſtly, as *Saturn* hath his *Sithe*, ſo hath *Time* too, with which he moweth down all things: neither can the hardeſt Adamant withſtand the Edge thereof.

CHAP. II.

SECT. I.

JANUS. *His Image.*

P. O Strange! What is this? An Image with two Faces, and one Head only.

M. It is ſo; and by thoſe Faces he ſees the things placed both before and behind him. It is *Janus* the *Bifrons Deus*; holding a Key in his Right Hand, and a Rod in the Left. Beneath his Feet you ſee Twelve Altars. If he could lay aſide that Rod and Key, perhaps according to his cuſtom, he would expreſs to you the number Three Hundred with one hand, and the number Sixty Five by the other; by the different motion, bending and weaving his Fingers.

P. I do not throughly underſtand your meaning.

M. You will preſently clearly and perfectly underſtand both what I ſay, and what you ſee with your Eyes. Stay a little, till I explain the Four moſt remarkable Names of this God: for in ſo doing, I ſhall not only explain this Picture, but alſo tell you whatever things are neceſſary concerning *Janus* in this place.

SECT.

SECT. II.

Names and Actions of Janus.

Janus (ſome ſay) was begotten of *Cælum* and *Hecate*. He is ſo called *quaſi eanus ab eundo: Unde fit*, ſays *Tully*, *ut tranſitiones perviæ Jani* (*plurali numero*) *foreſque in liminibus profanarum ædium januæ dicerentur. From whence it is, that Thorough paſſages are called in the plural number*, Jani; *and the Gates before the Door of ſecular Houſes*, Januæ. A place at *Rome* was called *Jani*, where were three Images of *Janus*, where Uſurers and Creditors always met to pay and receive Money. *Tully* means this place when he ſpeaks of ſome great Men, *ad medium Janum ſedentibus*: as alſo *Horace*, when he mentions *imum & ſummum Janum*.

Arnob. cont. Gen. Cic. 2. de nat.

Acron. in Hor. l. 2. Sat. 3. de off.

Dempſt. in Paralip. l. 1. ep. 1. Virg. Æn. 12.

As he is drawn *Bifrons, with two Faces*, ſo *Ovid* calls him *Deus Biceps*, the *God with two heads*.

Jane Biceps, Anni tacite labentis imago,
Solus de ſuperis qui tua terga vides.
Thou double pate the ſliding year doſt ſhew,
The only God that his own back can view.

Becauſe ſo great was his Prudence, that he ſaw both the things paſt, and thoſe which were future. Or elſe, becauſe *Janus* was thought to repreſent the World, that he may view the two chief Quarters of the World, the Eaſt and the Weſt. He is alſo deſcribed, *quadrifrons, with four Faces*, from the Four Quarters of the World; becauſe he governs

them by his Counsel and Authority. Or because he is Lord as of the Day, with his two Faces he observes both the Morning and the Evening: for thus *Horace* says,

Matutine pater, seu Jane, libentius audis,
Unde hominum operum primos vitæque labores
Instituunt.

Old Janus, *if you please, grave two-fac'd Father,*
Or else bright God o'th' morning, chuse you whether,
Who dates the Lives and Toils of mortal Men.

Serv. in 12. Æn. When *Romulus* and *Tatius*, Kings of the *Romans* and *Sabines* made a League, the first made an Image of *Janus Bifrons, quasi ad diorum populorum imaginem; to be as it were an Image of their two Nations.* *Numa* afterwards dedicated a Temple to *Janus Bifrons*; which In 7. Æn. had *double Doors.* When *Falisci*, a City of *Hetruria* was taken; *inventum est* (says *Servius*) *simulacrum Jani quadrifrontis: there was an Image of* Janus *found with four Faces*; whereupon the Temple of *Janus* had four Gates. But of that Temple, by and by.

Vid. Lil. Gyr. *Claviger*, or *Turnkey*, and *Club-bearer*, from the *Rod* and the *Key* in his hands. He held the Rod, because *Rector viarum*, the *Guardian of the ways:* and the Key for these Reasons.

1. He was the Inventor of Locks, Doors, and Gates; which are called *Januæ* after his Name: and himself is called Ἰανίτωρ, *Janitor*, because Doors were under his Protection.

2. He is the *Janitor* of the Year, and of all the Months: the first of which takes the Name of *January* from him. To *Juno* belong

long the Calends of the Months, and she committed them to his care; wherefore he is called by some *Junonius*. *Martial* speaks ingeniously of him thus.

Annorum, nitidique sator pulcherrime mundi. Mart. l. 10. ep. 28.
Gay Founder of the World and of our Years.

For this Reason he had twelve Altars dedicated to him, according to the Number of the Months: and there were twelve small Chappels in his Temple. The *Consuls* were amongst the *Romans*, inaugurated in the Temple of *Janus*, who were from thence said, *aperire annum, to open the year*. Upon the Calends of *January* (and, as *Macrobius* says, on the Calends of *March*) a new Laurel was hung upon the Statue of *Janus*, and the old Laurel taken away; according to *Ovid*. Varr. l. Human. Sidon. Apoll. carm. 2. 1. Sat. c. 12. Sidon. ibid.

Laurea flaminibus, quæ toto perstitit anno, 3 Fast.
Tollitur, & frondes sunt in honore, novæ.
The Laurel that the former Year did grace
To a fresh and verdant garland yields his place.

Was this done because he was the Inventor of Laurel Garlands? *Pliny* thought that this custom was occasioned, because *Janus* rules over the Year: *quod Janus Geminus a Numa rege dicatus, digitis ita figuratis, ut trecentorum quinquaginta quinque* (some read *sexaginta quinque*) *dierum nota per significationem anni, temporis & ævi, se Deum indicaret*: *the Statue of* Janus *with two Faces of the Dedication of King* Numa, *had its Fingers so composed, as to signifie the number of Three hundred sixty five Days: to shew that* Janus *was a God, by his knowlege in the year, and Times, and Ages.* Drach. Corcyr. apud Ath. l. 34. c. 7. V. Gyral.

He

Tiraq. Lil. Gyr. Apulei 2. Apolog. &c.

He had not these Figures described on his Hand, but had a peculiar way of numbring them, by bending, stretching or mixing his Fingers; of which Numeration many are the Opinions of Authors.

Arnob. 3. cont. Gen.

3. He holds a Key in his Hand, because he is as it were the *Door*, through which the Prayers of Mankind have access to the Gods. For in all the Sacrifices, Prayers were first offered up to *Janus*. Accordingly *Janus* himself in *Ovid* (*Fast. lib.* 1.) gives this Answer to one that asks him the Question,

Cur quamvis aliorum numina placem,
Jane, tibi primum, thura merumque fero?
Ut possis aditum per me, qui limina tendo,
Ad quoscunque voles, inquit, habere deos.
Why is't that tho I other Gods adore,
I first must Janus *Deity implore?*
Because I hold the Door by which access
Is had to any God you would address.

L. 3. v. *Chaos.* Virg Æn. 8. Juven. Sat. 6. Serv. in 2. Georg. 2. Fab. Pict. l. 1. de ant. lac.

Festus gives the following reason, why Prayers were first offered up to him; *quod fuerit omnium primus, à quo rerum omnium factum putabant initium: ideo ei supplicabant velut parenti: because they thought, that all things took their beginning from him; and so they supplicated him in the quality of a common Father.* For tho the Name *Father* is given to all the Gods, yet *Janus* was more especially called *Pater*. He first instituted Altars, Temples, and other Religious Rites: *Propterea que in omni sacrificio perpetua ei præfatio præmittitur sarque illi & vinum primo prælibatur:* And *for that Reason amongst the rest* (says one) *in every Sacrifice there was a Pre-*

face

face premiſed, and Wine and Bread Corn offer'd to him before any other Deity. Frankincenſe was not offered him, tho *Ovid* mentions it in the Verſe related above: which either he ſays *per licentiam poeticam*, or elſe he ſpeaks of the times then preſent: for, as *Pliny* writes, *Iliacis temporibus, thure non ſupplicatum: They did not ſacrifice with Frankincenſe in the times of the* Trojans. Neither does *Homer* in the leaſt mention Frankincenſe, in any place where he ſpeaks concerning Sacrifices, which ſo exact an Author would never have omitted, if it had been in uſe. Neither do I find a *Greek* word that properly ſignifies *Thus*; for Θύον or Θύωρ, ſignifies not only *Thus*, but any odoriferous Smell. *Patulcius* and *Clauſius*, or *Patulacius* and *Cluſius*; from *patendo* or *patefaciendo*, and *claudendo*: for in time of War *Janus*'s Temple was open, but was ſhut in time of Peace; this Temple was founded by *Romulus* and *Tatius* as I ſaid before. *Numa* ordained that it ſhould be opened when the *Romans* waged War, but ſhut when they enjoyed Peace. It is opened in time of War, becauſe a Spring of warm Water aroſe out of the place where this Temple ſtands, when *Romulus* fought with the *Sabines*, and forced the Enemy to march away: therefore in War they opened that Temple, hoping for the ſame or the like aſſiſtance: or it may be rather, becauſe they that go to War ought to think of Peace, and wiſh for a quick return into their native Country.

L. 13. c. 1. Dempſt. in paral.

Serv. 1. Æn. Claud. de 6. Hon. Conſ.

Serv. in 7. Æn.

Both

Both these Names of *Patulcius* and *Clusius* are expressed by *Ovid* in this Distich (*in Fast.*)

Nomina ridebis, modo nunque Patulcius idem,
Et modo sacrifico Clusius ore vocor.
You'll smile, I'm now Patulc *or* Open *call'd*
By th' Priest, and then I'm Clusius *or* Close.

The Ceremony of the Opening of this Temple, and the Form of the Temple it self, is thus described by *Virgil. Æn. 7. lib.*

Sunt geminæ belli portæ, (sic nomine dicunt)
Religione sacræ, & sævi formidine Martis.
Centum æreî claudunt vectes, æternaque ferri
Robora; nec custos absistit limine Janus.
Has ubi certa sedet patribus sententia pugnæ,
Ipse Quirinali trabea cinctuque Gabino
Insignis reserat stridentia limina Consul.
Two Gates there be stil'd the two Ports of War,
Sacred to Mars *with reverential fear,*
Shut with a hundred Iron and Brazen Bands,
There in the Porch bifronted Janus *stands;*
Here, when the Senate have a War decreed,
The Consul, glorious in his Regal Weed,
And Gabine *Robe, doth groaning Gates unbar,*
In his own person then proclaims the War. Og.

In another place introduces *Jupiter* unfolding the Secrets of the Fates to *Venus*, and writes thus concerning the *Shutting* of the Temple.

Æn. 1. *Aspera tum positis mitescent sæcula bellis:*
Cana fides & Vesta, Remo cum fratre Quirinus
Jura dabunt: diræ ferro & compagibus arctis
Claudentur Belli portæ, furor impius intus
Sæva sedens super arma, & centum vinctus aheneis
Post tergum nodis fremet horridus ore cruento.

Then

Then Nations milder grow, and Wars surcease;
Old Faith and Vesta, Romulus in Peace
Shall with his Brother reign, when Steel shall bar
Dire Janus *Gates; within sits impious War*
On cursed Arms, bound with a thousand Chains,
And horrid, with a bloody Mouth complains. Og.

But it is to be admired, that this Temple of *Janus* in the space of Seven hundred Years was only shut thrice: the first time by King *Numa*; then by the Consuls *M. Attilius* and *T. Manlius*, after the Peace with the *Carthaginians*; and lastly by the Emperor *Augustus* after the Battel at *Actium*. Liv. l. 2. Oros. l. 5. cap. 12. Dio. l. 5.

An Explication of the Fable. Janus, *the Emblem of* Prudence.

WE may see in this Story of *Janus* (whom some call *Noah*, some *Oggyes*, some a Priest, a Philosopher and a Divine; and some an ancient King of *Italy*, who was the Founder of the Town *Janiculum*,) in this Fable of *Janus*, we may behold, I say, the representation of a very prudent person: which Virtue consists, says *Tully*, (*de Senect.*) *in præteritorum memoriâ & providentiâ futurorum: In the remembrance of things past, and a foresight of things to come.* The prudent Man ought therefore *to have, as it were, two Faces*: that according to his natural sagacity of Mind, and ripeness of Judgment, observing both things past and things future, he may be able to discern the Causes and the Beginnings, the Progress, and as it were the forerunning Accidents of all things; that Munst. 2. Cosm. 9. Fab. Pict.

that he may be able to draw Likeneſſes, to make Compariſons, to obſerve Conſequences, and perceive Futurities, and by a wiſe connexion of Cauſes and Events, be able to joyn things preſent with things to come, and things future with things paſt.

The *Prudent Perſon hath the Key of all things:* Nothing is ſo obſcure, that his underſtanding cannot comprehend, nothing is ſo ſecret and private, that his conſideration and care can't detect and lay open; nothing is ſo hard and intricate, that his quickneſs and dexterity cannot explain and unfold. With this Key he examines all the ways of Buſineſs, and finds which are the moſt proper; he ſees the Diſpoſition of Times, and the Exigences of Occaſions: he removes the Difficulties, and the Barrs that lie in his way; he publiſhes as much as is uſefull and conceals cloſely whatſoever will be hurtful to him. With this Key he lays open for himſelf a paſſage into the Friendſhip of others: he inſinuates himſelf into the inward Receſſes of their Breaſts; he learns their moſt ſecret Counſels, their moſt reſerved Thoughts: he ſolves Myſteries, and penetrates things unknown, and ſeeks and finds and views Objects the moſt remote from the common ſenſe of the World.

Janus firſt inſtituted Altars, Temples, and Sacrifices. Thus it is a ſign of the higheſt Prudence and Underſtanding, to pay due Honour to the Almighty, to reverence his Power, to propagate his Worſhip, and magnifie his Glory. And as Men ſacrificed firſt to *Janus* in

all Sacrifices because of his exemplary Holiness and Piety; so by how much the more Worship Men pay to God, by so much the more Honour shall they receive both from God and Men, as the Precepts and Example in the holy Scripture do abundantly testifie.

CHAP III.

SECT. I.

VULCAN.

P. O Heavens! I think that I see a *Blacksmith* amongst the Gods.

M. Very true; He is both a *Smith*, and a *God*, by Name *Vulcan*. He hath a Shop in the Island *Lemnos*, where he exercises his Trade; and where, tho he is a God himself, he made *Jupiter's* Thunder, and the Arms of the other Gods.

P. If he was a God, what Misfortune drove him to the Forge, and tyed him to such a nasty Employment?

M. His Deformity, I believe. He was born of *Jupiter* and *Juno*; some say, of *Juno* only; and being contemptible for his Deformity, he was cast down from Heaven into the Island *Lemnos* (whence he is called *Lemnius*) he broke his Leg with the Fall, and if the *Lemnians* had not caught him when he fell, he had certainly broke his Neck; ever since he

Phurnut. de nat. Deor. Hesiod. & Lucian. de sacrif. Virg. 8. Æn.

he hath been Lame. In requital for their kindneſs, he fix'd his Seat amongſt them, and ſet up the *Craft of a Smith*; teaching them the manifold Uſes of Fire and Iron; and *mulcendo ferum*, from ſoftening and poliſhing Iron, he receiv'd the Name *Mulciber* or *Mulciſer*.

Lucan. l. 1.

But you will wonder when I tell you that this deformed naſty *Smith* has married the beauti ſuleſt Goddeſs *Venus*; whom he caught in Adultery with *Mars*, and linked them together with Chains, and expoſed them to the laughter of all the Gods. He deſired mightily to marry *Minerva*, and *Jupiter* conſented; yielding up the Virgin to the Will of this naſty Creature. But ſhe reſiſted his attempts, and in the ſtruggle his *Nature* fell from him upon the Earth, and produced the Monſter *Erichthonius*, *Erichtheus* or *Erichthonicus*, ſo called ἀπὸ τῆς ἔριδος ἐν γονῇ, *contentione & terra*; which was a Boy, with the Feet of a Dragon, who firſt invented Coaches, that he might hide the deformity of his Feet. *Jupiter*, (as I ſaid) conſented, that *Vulcan* ſhould marry *Minerva* if he could overcome her Modeſty. For when *Vulcan* made Arms for the Gods, *Jupiter* gave him leave to chooſe out of the Goddeſſes a Wife, and he choſe *Minerva*. But he admoniſhed *Minerva* at the ſame time to refuſe him, and preſerve her Virginity; as ſhe did admirably well.

Erichthonius.

Virg. 3. Georg.

At *Rome* were celebrated the *Vulcania*, a Feaſt in Honour of *Vulcan*; in which they threw Animals into the Fire to be burnt to death. The *Athenians* inſtituted Feaſts called *Chalcea*.

Var. ap. Lil.

A

A Temple beſides was dedicated to him upon the Mountain *Ætna*, from which he is ſometimes named *Æthnæus*. This Temple was guarded by Dogs, whoſe ſenſe of Smelling was ſo exquiſite, that they could diſcern, whether the perſons that came thither were Chaſte and Religious, or whether they were Wicked: They uſed to meet, and flatter, and follow the good, eſteeming them the Acquaintants and Friends of *Vulcan*, their Maſter. But they bark'd, and flew at the bad, and never left off tearing them, till they had driven them away. Pollux. l. 7. ap. Lil. Gyr.

P. I have heard, unleſs I am miſtaken, that this *Vulcan*, by *Jupiter*'s command, made a *living Woman*. Is it true?

M. It is a Comical thing to expect *Truth* in *Fables*. It is indeed *feigned*, that the firſt Woman was faſhioned by the Hammer of *Vulcan*; and that every God gave her ſome Preſent, whence ſhe was called *Pandora*. *Pallas* gave her Wiſdom, *Apollo* the Art of Muſick, *Mercury* the Art of Eloquence, *Venus* gave her Beauty, and the reſt of the Gods gave her other Accompliſhments. They ſay alſo, that when *Prometheus* ſtole Fire from Heaven, to animate the Man which he had made; *Jupiter* was incenſed, and ſent *Pandora* to *Prometheus* with a ſealed Box. But *Prometheus* would not receive it. He ſent her with the ſame Box again to the Wife of *Epimetheus*, the Brother of *Prometheus*; and ſhe, out of the Curioſity natural to her Sex, open'd it, which as ſoon as ſhe had done, all ſorts of Diſeaſes Pandora.

and Evils, with which it was filled, flew out amongst Mankind, and have infested them ever since. And nothing was left in the bottom of the Box, but *Hope*. *Pausan. in Attic.*

SECT. II.

The Cyclops, *Servants to* Vulcan.

P. WHAT black nasty one eyed Fellows are those.

M. They are the *Cyclops*, that serve *Vulcan* in his Craft: so called from κύκλος, a Circle; because they had but one Eye, which was in the middle of their Foreheads, of a *circular Figure*, *Neptune* and *Amphitrite* were their Parents. *Virgil* (in *Æn.*8.) mentions the names of three of them.

Ferrum exercebant vasto Cyclopes in antro,
Brontesque, Steropesque, & Nudus membra Pyracmon.

The following Verses shew these three were not the only *Cyclops*, there were many more.

——— Alii ventosis follibus auras
Accipiunt redduntque: alii stridentia tingunt
Æra lacu: gemit impositis incudibus antrum,
Illi inter sese multa vi brachia tollunt
In numerum, versantque tenaci forcipe ferrum.
——— Others receive
In Bellows breath, as oft them breathless leave;
Those in cold Water dip the hissing Ore:
The hollow Vaults with thundring Anvils rore.
They with huge strength their Arms in order raise,
And turn with Tongs the Mass a thousand ways.

SECT.

SECT. III.

Cacus *and* Cæculus, *Sons of* Vulcan, Polyphemus.

Cacus was the vileſt of Miſcreants, his name was given him from his wickedneſs (for *Cacos*, Κάκος ſignifies *Malus* evil.) He tormented all *Latium* with his Fires and Robberies; living like a Beaſt, in a diſmal Cave. He ſtole *Hercules*'s Oxen, and dragged them backwards by their Tails into this Cave, that ſo the track of their Feet might not diſcover this Repoſitory of his Thefts. But *Hercules* paſſing by heard the lowing of the Oxen in the Cave, and there broke into it, (*Virg. Æn.* 8)

—— Cacum in tenebris incendia vana vomentem
Corripit, in nodum complexus; & angit inhærens
Eliſos oculos, & ſiccum ſanguine guttur.

——— He Cacus got, (knot,
Belching vain Flames, and wreath'd him in a
Then whirls him round, next down upon him lies,
Graſping his Throat, and ſqueezing out his Eyes.

Take the Deſcription of the Cave it ſelf from the ſame Poet.

Hic ſpelunca fuit vaſto ſubmota receſſu
Semihominis Caci; facies quam dira tegebat
Solis inacceſſam radiis; ſemperque recenti
Cæde tepebat humus; foribuſque affixa ſuperbis
Ora virum triſti pendebant pallida tabo.
Huic monſtro Vulcanus erat pater: illius atros
Ore vomens ignes magna ſe mole ferebat.

Upon yon Hill, and Breaches wide as Hell:
There did that horrid Monſter Cacus *dwell.*
He in theſe vaſt Receſſes his dire Face
Did always hide; the Sun ne'er pierc'd that place,
Steeming with recent Slaughter; on his Door
Pale Heads of Men hung, lothſome in their Gore.
Of the huge Monſter, Vulcan *was the Sire,*
A mighty Giant, breathing Smoke and Fire.

Cæculus alſo, lived by Plonder and Robbery. He was ſo called from the ſmallneſs *of his Eyes*, (it is thought, the noble Family of the *Cæcilii* at *Rome* derived their Original from him.) Whilſt his Mother ſat by the Fire, a Spark flew into her Lap: upon which ſhe grew big with Child, and when her Reckoning was compleated ſhe brought forth this Son; who was afterwards the Founder of the City *Præneſte*. Others ſay, that the Shepherds found *Cæculus* unhurt in the midſt of the fire, as ſoon as he was born; from whence he was thought the Son of *Vulcan*: *Virg. Æn. 7.*

To theſe *Servants* and *Sons* of *Vulcan*, add the Shepherd *Polyphemus*, a Monſter not unlike them; born of *Neptune*. For he had but one Eye in his Forehead like the *Cyclops*; he got his living by Murders and Robberies like *Cacus* and *Cæculus*. This Monſter drew Four of *Ulyſſe*'s Companions into his Den, in *Sicily*; and devoured them. He thought too that he was certain of the reſt. But *Ulyſſes* made him drunk with Wine, and then with a Fire-brand quite put out his ſight. *Virgil Æn. 3.*

Viſceribus miſerorum, & ſanguine veſcitur atro.
Vidi egomet, duo de numero cum corpora noſtro
Prenſa

Prenſa manu magna, medio reſupinus in antro.
Frangeret ad ſaxum: ſanieque aſperſa natarent
Limina: vidi atro cùm membra fluentia tabo
Manderet, & tepidi tremerent ſub dentibus artus.
Haud impunè quidem; nec talia paſſus Ulyſſes,
Oblituſve ſui eſt Ithacus diſcrimine tanto.
Nam ſimul expletus dapibus, vinoque ſupultus,
Cervicem inflexam poſuit, jacuitque per antrum
Immenſum, ſaniem eructans, ac fruſtra cruento
Per ſomnum commixta mero: nos magna precati
Numina ſortitique vices, una undique circum
Fundimur, & telo lumen terebramus acuto
Ingens; quòd torvâ ſolum ſub fronte latebat;
Argolici Clypei, aut Phœbeæ lampadis inſtar.
Cruel his Looks, uncivil are his Words;
Bowels of Men ſupply his wonted Boards.
I ſaw when he two of our ſtouteſt Men
Seiz'd in his mighty Hand, and 'midſt his Den,
Laid on his Back, againſt a Pillar brain'd,
And with foul gore the ſprinkled Pavement ſtain'd.
He would devour Mens bloody Quarters raw:
I in his Teeth the warm Fleſh trembling ſaw.
But thus Ulyſſes *took it not, nor yet*
His own, nor his Friends Dangers did forget:
For, as he, gorg'd with Wine and Meat, did lie
In his huge Cave aſleep, his Neck awry,
Vomiting Gobbets, mix'd with bloody Wine,
We take our Chance, imploring Powers Divine,
And round about beſet him every where;
Then pierc'd his Eye with a ſharp-pointed Spear.
'Midſt his ſtern Brow the Luminary lay,
Like a Greek *Shield, or the great Lamp of Day.*

SECT. IV.

The Signification of the Fable. Vulcan, *a Symbol of* Two Sorts of Fire.

Ap. Lil. Ser. 8. Æn. Euſeb. de præp. Evang. Serv. ib.

THat by *Vulcan* is underſtood Fire, the Name it ſelf diſcovers, if we follow *Varro*, (who derives *Vulcanus* from *vi ac violentia ignis*, and *Vulcanus*, *quaſi Volicanus*, *quòd ignis per aerem volitet*, *becauſe Fire is a violent Element, and flies about the Air.)* And therefore he is painted with a blew Hat, which is a Symbol of the *Celeſtial* or *Elementary* Fire, which is by Nature clear, and immix'd; whereas the *Common Fire*, that is uſed in Earth is weak, and wants continual fuel to ſupport it, and therefore *Vulcan* is ſaid to be lame. He is ſaid to have been caſt down from Heaven; becauſe the *Lightning* comes from the Clouds; and to have fallen into *Lemnos*, becauſe Lightning oft falls in that Iſland.

But let us a little conſider the flames of Love, for *Vulcan* married *Venus*. If you admire, wherefore ſo fair, ſo delicate, ſo beautiful a *Goddeſs* ſhould be a Wife to ſo deformed and black a God, you muſt ſuppoſe, that *Vulcan* is the Fire, and *Venus* the Flame: and is not the union between Fire and Flame very proper? But this Fire is kindled in Hell and blowed by *Cyclops*. And thoſe who are addicted to Venery are ſet on fire with theſe flames: For when a flame kindled by the Eyes of a beauteous Woman ſets the Breaſt on fire, how

how violent is the Combuſtion, how great the Havock, how certain the Deſtruction? Hence comes the Lovers Anguiſh, Deadneſs and Faintneſs overſpread his Face, his Eyes are dull and heavy, his Cheeks meager and wan, his Countenance puts on the paleneſs of Aſhes; which are fatal Arguments of a ſpreading Fire within, that conſumes and preys upon the interior parts. But when Impudence has blown the Coals, ſo that Modeſty can put no farther ſtop to the Rage and Violence of this Flame: When this helliſh Offspring breaks forth, and by degrees gathers ſtrength: good God! How does it ſpread, rage, and encreaſe? With what fury and violence does it bear down and deſtroy every thing? By this Flame *Semele* was conſumed. *Hercule*'s ſtrength was an eaſie pray to it; and hereby the ſtrongeſt Towers, and ſtatelieſt Palaces of *Troy* were conſumed and reduced to Aſhes.

Have you given your ſelf up to *Venus*? She will make you a *Vulcan*: ſhe will make you filthy, naſty, and black as Hell, ſhe will darken your Underſtanding, though you are in the midſt of Fire. For the fire of *Venus* gives no light, but brings the greateſt darkneſs; it freezes and ſtupifies the Soul, while the Body is thawed and melted in pleaſures. How ſad is the fate of an effeminate Man? His toil and labour is like the work of *Vulcan*; for he who deſperately loves a Woman, takes a burning Iron into his Breaſt, his Houſe is a Forge, he labours and toils to ſoften her Temper, more than *Vulcan* ſweats to faſhion

the hardeſt Steel; he neglects the care of himſelf to make her fine and handſome: Again how many Eſtates are melted in luſt's Furnace? How many Poſſeſſions reduced to Aſhes? Till nothing but Droſs is left, and the Nobility and Honour of their Families diſappear and vaniſh in ſmoak.

No Fuel can ſatisfie this Fire; the heat of it never decreaſes, it never cools: for *Venus* blows it with Sighs, kindles it with Tears, and foments it with proud Diſdain and Coldneſs. Her Kindneſs is Cruelty, her Pride is enſnaring. What wonder is it then, that ſo many *Vulcans*, not only in *Lemnos* but every where, make Thunder at this Forge, which will fall on their own Heads; by which they are caſt headlong from Heaven to Earth, that is from the higheſt degree of Happineſs to the loweſt vale of Miſery: from which fall comes a lameneſs never to be cured. Theſe are the effects of the love of *Venus*. If you will not believe me, believe the Poet, who in a witty Epigram ſays;

Τὸν ἔχεις Ἔρωτα γυναῖκα δὲ τὴν Ἀφροδίτην,
Οὐκ ἀδίκως, Χαλκεῦ τὸν πόδα χωλὸν ἔχεις.

Having Cupid *for thy Son, and* Venus *for thy Wife,*
Vulcan, *thou well mayſt be lame, all thy life.*

CHAP.

CHAP. IV.

SECT. I.

ÆOLUS.

LET us now *Blow out the fire with the wind,* and bring up *Æolus* after *Vulcan.* For *Æolus* is next to him; the *God of the Winds*; begotten by *Jupiter* of *Aceſta* or *Segeſta*, the Daughter of *Hippota*; from whom he is named *Hippotades.* He dwelt in one of thoſe ſeven iſlands, which from him are called *Æoliæ*; and ſometimes *Vulcaniæ.* He was a skilful Aſtronomer, and an excellent natural Philoſopher, he underſtood more particularly the nature of the Winds: And becauſe, from the Clouds and Smoke of the *Æolian Iſlands*, he foretold Winds and Tempeſts a great while before they aroſe, it was generally believed that they were under his power; and that he could raiſe the Winds or ſtill them as he pleaſed. And from hence he was ſtiled Emperor and King of the Winds (the Children of *Aſtræus* and *Aurora.*)

Ovid. 11. Metam.

Palephat. I. incred. Varr. & Strab. ap. Serv.

Virgil deſcribes *Juno* coming to him, and repreſents his Palace thus. (*ſtris,*

Nimborum in patriam, loca fœta furentibus Auſtris
Æoliam venit: Hic vaſto Rex Æolus antro

Luctantes

Luctantes ventos, tempestatesque sonoras
Imperio premit, ac vinclis & carcere frænat.
Illi indignantes, magno cum murmure montis
Circum claustra fremunt: celsa sedet Æolus arce,
Sceptra tenens, mollitque animos, & temperat iras.
Ni faciat, maria ac terras, cœlumque profundum
Quippe ferant rapidi secum, verrantque per auras.
Sed Pater omnipotens speluncis abdidit atris,
Hoc metuens, molemque, & montes insuper altos
Imposuit, Regemque dedit, qui fœdere certo
Et premere, & laxas sciret dare jussus habenas.
She to the Land of Storms (Æolia) *went,*
Coasts big with Tempests, where King Æolus
And the rebellious Winds in Prison chains: (reigns,
But they, disdaining their so close restraint,
Round the dark Dungeon roar with loud complaint.
In a high Tow'r, here Sceptred Æolus *stands,*
Calming their fierceness by severe Commands;
Else in their rapid Course they would not spare
Sea, Land, high Heaven, but sweep them through the Air.

Jove *fearing this, them in a Cave immures,*
And under weight of mighty Hills secures;
And gave a King, who knows when to restrain,
And when commanded, how to loose the Rein;

CHAP

CHAP. V.

SECT. I.

MOMUS.

P. WHAT is this *man*, and what is his name?

M. Do you expect a Man among the Gods? The name of this God is in *Greek*, Μῶμος which ſignifies a *Jeſter*, a *Mocker*, a *Mimick*, for that is his buſineſs. He follows no Employment; but lives an idle life; but nicely obſerves the actions and ſayings of the other Gods, and when he finds them doing amiſs, or neglecting their Duty, he cenſures, mocks, and derides them with the greateſt liberty.

Neptune, *Vulcan*, and *Minerva*, may witneſs the truth of this, when they contended which of them was the moſt skilful Artificer; whereupon *Neptune* made a Bull, *Minerva* a Houſe, and *Vulcan* a Man; they made *Momus* judge between them, but he chid them all three. He accuſed *Neptune* of imprudence, becauſe he placed not the Bull's Horn in his Forehead before his Eyes, for then the Bull might give a ſtronger and a ſurer blow. He blamed *Minerva* becauſe her Houſe was immoveable, ſo that it could not be carried away if by chance it was placed among ill Neighbours. But he ſaid that *Vulcan* was the moſt imprudent of them,

them, because he did not make a Window in the Man's Breast, that we might see what his thoughts were, whether he designed some trick, whether he intended what he spoke.

P. Who were the Parents of *Momus*?

Hesiod. in Theog. *M. Nox* and *Somnus* begat him. And indeed it is the sign of a dull drowsie sottish disposition, when we see a Man censuring and disliking the Actions of all other Men, when nothing but God is wholly perfect, something is wanting to every thing, so that every thing is defective and liable to censure.

CHAP. VI.

SECT. I.

The Terrestrial *Goddesses.* VESTA.

Vir. Æn. 9. SHE, whom you see sitting and holding a Drum, is the Wife of *Cælum*, and the Mother of *Saturn*. She is the eldest of the Goddesses.

P. If she is the Wife of *Cælum*, why is she placed amongst this *Terrestrial* Goddesses, and not amongst the *Cælestial* rather?

Plut. l. 1. Prim. frige. *M.* Because this Goddess *Vesta* is the same with *Terra*, and has her name à *Vestiendo*; *quod plantis frugibusque terra vestiatur*; *because Plants and Fruit are the cloathing of the Earth.* Or according to *Ovid* the Earth is called

called *Vesta, à vi stando, from supporting it self. Fast. lib.* 6.

Stat vi, Terra, sua, vi stando, Vesta vocatur.
Th' Earth by 'ts own power stands and therefore
Vesta's *call'd.*

She sits, because the Earth is immoveable, and is placed in the center of the World. *Vesta* has a Drum, because the *Earth* contains the boisterous Winds in its Bosom. And divers Flowers weave themselves into a Crown, with which *Vesta*'s Head is crowned. Several kinds of Animals creep about and fawn upon her. Because the *Earth* is round, *Vesta*'s Temple at *Rome* was also round; and some say that the Image of *Vesta* her self, was Orbicular in some places, and *Ovid* says that her Image was rude and shapeless. *Fast. l.* 6.

Varr. ap. Aug 7. de Civ. Cic. de somn. Hecatæ. Milesi. in general.

Phurnut.

Effigiem nullam, Vesta, nec Ignis habet.
Vesta *and Fire bear no shape at all.*

And from hence round Tables were anciently called *Vestæ*, because, like the Earth, they supply all necessaries of Life for us. It is no wonder that the first Oblations in all Sacrifices were offered to her, since whatsoever is sacrificed springs from the *Earth*. And the *Greeks* both began and concluded all their Sacrifices with *Vesta*; because they esteemed her the *Mother of all the Gods.*

Plut. in sympos.

Homer. in hymn.

Ap. Lil. 1. Gy. Strab. l. 10.

P. I wish that you would resolve one Doubt which I still have concerning this Goddess. How can *Vesta* be the same with *Terra*, when nothing is more frequent amongst Mythologists, than to signifie *Fire* by *Vesta*.

M. I perceive that I do not deal with a *Novice*: I will ſatisfie your doubt. There was two *Veſta's*, the elder and the younger. The firſt, of whom I have ſpoken, was the Wife of *Cœlum* and the Mother of *Saturn*. The ſecond was the Daughter of *Saturn* by his Wife *Rhea*. And as the firſt is the ſame with *Terra*, as I have already deſcribed, ſo the other is the ſame with *Ignis*. *Hujus enim*, ſays *Tully* (*de Natur. Deor. lib.* 2.) *vis omnis ad aras & foco pertinet*: *For the power of this* Veſta *is altogether concerned about Altars and Houſes.* The word *Veſta* is often put for *Fire*, and is derived from ἑστία in the *Greek*, which ſignifies a *Chimny*, a *Houſe*, or *Houſhold Gods*. She is eſteemed the *Preſident* and *Guardian of Houſes*, and one of the Houſhold Deities, not without reaſon: ſince ſhe invented the Art of building of Houſes; and therefore before the Doors of the Houſes at *Rome*, (called in Latin *Veſtibula* from *Veſta*) was placed an Image of *Veſta*, to which they ſacrificed every day.

Hom. in hymn. Virg. 1. Georg. & 2. Æneid Eugraph. In And. Terent. Act. 4. S. 3.

This Goddeſs was a Virgin; and ſo great an admirer of Virginity, that when *Jupiter*, her Brother, gave her liberty of asking what ſhe would, ſhe asked, that *ſhe might always be a Virgin*, and have the firſt Oblations in all Sacrifices. Wherein ſhe not only obtained her deſire, but received this further Honour amongſt the *Romans*; that a *perpetual Fire* was kept in her Temple, amongſt the ſacred *Pledges of the Empire*; not upon an Altar, or in the Chimneys, but in earthen Veſſels, hanging

Ariſtocr. l. 2. Ariſtoph. in Veſpis. Val. Max. l. 5. c. 4. Liv. l. 5. dec. 1. Val. Max. l. 4. c. 4. Papin. l. 4. ſyl. 3.

ing in the Air; which the *Veſtal* Virgins tended with ſo much care, that if by chance this Fire was extinguiſhed, all publick and private Buſineſs was intermitted, and a *Vacation* proclaimed, till they had expiated the unhappy prodigy with incredible pains. And if it appeared that the *Virgins* were the occaſion of its going out by careleſneſs, they were ſeverely puniſhed, and ſometimes with Rods. Upon the *Kalends* of *March*, every Year, though it was not extinguiſhed, they uſed to renew it, not with other Fire, but by the *Rays of the Sun.* Idem l. 1. c. 1. Ovid. 3. Faſt.

Ovid mentions both the Younger and the Elder *Veſta*, in *lib.* 6. *Faſt.*

Veſta eadem eſt, & Terra: ſubeſt vigil Ignis utrique;
Significant ſedem, Terra, Focuſque ſuam.
Veſta *and Earth are one, one Fire ſhare,*
Which does the Centre of 'em both declare.

SECT. II.

An Explication of the Fable. The Younger Veſta, *the* Vital Heat *in the Body.*

FRom hence we may conjecture, that when the Poets ſay that *Veſta* is the ſame with *Fire*, the terrible, ſcorching, lightning Fire of *Vulcan's* Forge, is not underſtood; nor yet the impure and dangerous Flames of *Venus*, of which we ſpake above; but a pure, unmixt, *benign* Flame; ſo neceſſary for us, that *Humane Life* cannot poſſibly want it: whoſe heat being diffuſed through all the parts of the Body,

Body, quickens, cherishes, refreshes and nourishes us. A Flame really *sacred*, heavenly and *divine*; repaired daily by the Food which we eat; on which the safety and welfare of our Bodies depend. This Flame moves and actuates the whole Body; and cannot be extinguished, but when Life it self dies together with it. And then comes a lasting *Vacation*, and a certain end is put to all our business in this World. But if by our own fault, it is extinguished, we are guilty of our own death and deserve that our Memory should rot with our Bodies in the Grave, and that our Name should be entombed with our Carcasses, which would be an Affliction no less severe, than was the Punishment of the guilty *Vestal Virgins*, who were buried alive.

CHAP. VII.

SECT. I.

CYBELE. *Her Image.*

Lucret. l. 2. de reg nat.

P. STrange! Here is a Goddess whose Head is crowned with Towers, what means this? Is she the Goddess of Cities and Garrisons?

M. She is the Goddess not of the Cities only, but of all things which the Earth sustains.

Serv. in 3. & 10. Æn.

She is the *Earth it self*: On the Earth are built many Towers and Castles, so on her Head is placed

placed a Crown of Towers. In her Hand she carries a Key, which perhaps you did not observe, because in Winter the Earth locks those treasures up, which she brings forth, and dispenses with so much plenty in the Summer. Isidor. l. 8.
She rides in a Chariot, because the Earth hangs suspended in the Air, balanced and poised by its own weight. But that Chariot is supported by Wheels, because the Earth is a *Voluble* Body, and turns round: and it is drawn by Lions, because nothing is so savage Ovid. 4. Fast.
and ungovernable, but a motherly piety and tenderness is able to tame it, and make it submit to the Yoak. I need not explain why her Garments are painted with diverr colours, Martian. Lil.
and figured with the Images of several Creatures, since every body sees that such a dress is suitable to the Earth.

SECT. III.

Names of Cybele.

P. IS then this *Goddess* called *Terra*? Propert. 3. Eleg. 16.

M. No, she is called *Cybele*, and *Ops*, and *Rhea* and *Dindymene*, and *Berecynthia*, and *Bona Dea* (the good Goddess) and *Idæa*, and *Pessinuntia*, and *Magna Deorum Mater* (the Great Mother of the Gods) and sometimes also *Vesta*. All these are the names of the same Goddess, given her for different reasons, who was the Daughter of *Cælum*, and the Elder *Vesta*; and *Saturns* Wife.

Steph. Strab. Suid. Serv. in Æn. 3.

She is called *Cybele* from the Mountain *Cybalus* in *Phrygia*, where her Sacrifices were Instituted first. Or, ἀπὸ τῦ κυβιζᾶν or κυβιλᾶν, in *Caput saltare*: because her Priests danced upon their Heads; and tossed about their Hair, like mad men, foretelling things to come, and making a horrible noise, as *Lucan* speaks of them, *l.* 1.

—— crinemque rotantes
Sanguineum, populis ululârunt tristia Galli.
Shaking their bloody tresses some sad spell
The Priests of Cybel *to the people yell.*

2 Fest. For *these Priests*, as I shall shew presently, were called *Galli*. Or, Lastly, you may derive *Cybele* from κύβος, a *Cube*: because that figure was by the Antients dedicated to her.

Ops, quòd opem ferat, she is a help to all things, that are contained in this World.

Rhea, comes from ῥέω, *fluo*: because she *abounds* with Blessings.

Hor. l. 1. Carm. *Dindymene*, and *Dindyme*, from the Mountain *Dindymus*, *in Phrygia*.

Berecynthia, from the Castle *Berecynthus*, in the same Country. She is described by this name in *Virgil*, *Æn.* 6.

— Qualis Berecynthia mater
Invehitur curru, Phrygiæ turrita per urbes,
Læta Deum partu.
As Berecynthia *crown'd with turrets rides*
In state through Phrygian *Cities, by her sides*
A hundred Nephews, off-springs of the Gods.

Lucret. l. 2. As the *Romans* called her, the *Mother of the Gods*, so the *Greeks* named her *Pasithea*, i. e. πᾶσι θεοῖς μήτηρ, *omnibus Diis mater*, her Sacrifices were

were likewise entitled, μητρῶα, and μητρίζειν, signifies to Celebrate them. Cæl. Rhod. l. 18. c. 17.

She was called *Bona Dea*, because all our goods things in this life proceed from her. *Fauna*, because she is said to favour all Creatures *animantibus favere*. *Fatua* from *fando*, because they thought that new-born Children never cryed till they touched the Ground. It is said, that this *Bona Dea* was the Wife of *Faunus*; who beat her with Myrtle Rods till she died, because (which did not become a Queen) she drank up a Vessel of Wine, and was drunk. The King repented of his severity, wherefore he Deified his dead Wife, and paid her divine Honours. And for this reason it was forbid that any one should bring Myrtle into her Temple. And in her Sacrifices the Vessels of Wine were covered; and when the Women drank out of them they called it Milk, not Wine: so extraordinary was the Modesty of this Goddess, that no Man ever saw her, except her Husband; or scarce heard her name: wherefore her Sacrifices were performed in private, and all Men were excluded from the Temple; as *Tibullus* intimates, *l.* 1. *El.* 6. Labeo ap. Lil. Sint. 4. Bona Dea. Sex Clod. ap Lact. Plut. in probl. Juven. Sat. 9.

Sacra Bonæ, maribus non adeunda, Deæ.
Good Goddess's Rites not to be seen by men.

Insomuch that the place, in which her Sacrifices were performed, was called *Opertum*, and the Sacrifices themselves, *Opertanea* in *Pliny*; *secret-Sacrifices*. So *Silius* calls *Pluto Opertum regem*; and *Lucan*, in his *lib.* 6. Ex Cic. 1. ad Att. & in Parad. l. 10. c. 56. l. 13.

Noſſe domos Stygias, arcanaque Ditis Operti.
To hear Hell's ſilent Counſels, and to know
The Stygian Cells and Myſteries below.

It is true, that ſilence was obſerved in all Sacrifices, but more eſpecially in thoſe of *Bona Dea*, according to *Virgil. Æn.* 3.

——*Fidaque ſilentia Sacris.*
A faithful Silence paid to ſacred Rites.

Ap. Cer. in 3. Æn. The *Pythagoreans* and *Egyptians* indeed taught, that God was to be worſhipped in *ſilence*, becauſe from it all things at firſt took their beginning.

De loquacit. *Loquendi, homines magiſtros habemus, tacendi Deos. Ab illis ſilentium accipientes, in initiationibus & myſteriis.* Men, ſays *Plin.* *were our Maſters, to teach us to ſpeak; but we learn ſilence from the Gods. From theſe we learn to hold our peace, in their Rites and Initiations.*

Lucret. l. 2. She was called *Idæa Mater* from the Mountain *Ida* in *Phrygia*, or *Creete*; for ſhe was at both places highly honoured. As alſo at *Rome*, whither they brought her from the City *Peſinus* in *Galatia*, by a remarkable Miracle. For when the Ship, in which ſhe was carried, ſtop'd in the mouth of the *Tiber*, the Veſtal *Claudia* (whoſe fine Dreſs and free Behaviour, made her Modeſty ſuſpected) eaſily drew the Ship to the ſhore with her Girdle, where the Goddeſs was received by the hands of Virgins, and the City aſſembled to meet her, placing *Cenſors* with Frankincenſe before their Doors, and when they had lighted the Frankincenſe, they prayed that ſhe would enter freely into *Rome*, and be favourable to it. And becauſe the

the *Sybils* had prophesied that *Idæa Mater* should be introduced by *the best Man amongst the* Romans; *Haud parvæ rei judicium,* says *Livy,* l. 9. D. 3. *Senatum tenebat, qui vir optimus in civitate esset: veram certe victoriam ejus rei, sibi quisque mallet, quàm ulla imperia, honorefve suffragio seu Patrum, seu plebis delatos. Patres Conscripti, P. Scipionem Cnei filium, ejus qui in Hispania occiderat, adolescentem nondum Quæstorium, judicaverunt, in tota civitate virum optimum esse. The Senate was not a little busied to pass a judgment in the case, and resolve, who was the best Man in the City. For every one was ambitious to get the Victory in a Dispute of that nature; and more than if they stood to be elected to any Commands or Honours by the Voices either of the Senators or People. At last, the Senate resolved, that* P. Scipio, *the Son of that* Cneus *who was killed in* Spain, *a young Gentleman who had never been yet* Quæstor, *was the best Man, take all the City round.*

She was called *Pessinuntia,* from a certain Field in *Phrygia,* into which an Image of her fell from Heaven; from which fall, in *Greek* πεσεῖν *pesein,* the place was called *Pessinus,* and the Goddess *Pessinuntia.* And in this place, first the *Phrygians* began to celebrate the Sacrifices *Orgia* to this Goddess, near the River *Gallus,* from whence her Priests were called *Galli*; as I shall tell you, after I have observed, that when these Priests desired that a great Respect and Adoration should be paid to any thing, they pretend that it fell from Heaven; and they called those Images διοπετῆ, that is *sent* Herod. l. 1. Fest.

from Jupiter. Of which ſort were the *Ancile*, the *Palladium*, and the Effigies of this Goddeſs, concerning which we now ſpeak. *Herod. l.* 1.

SECT. IV.

The Sacrifices of Cybele.

Apulei. l. Metam. Claud. 2. de rapt.

HER Sacrifices like the Sacrifices of *Bacchus*, were celebrated with a confuſed Noiſe of Timbrels, Pipes, and Cymbals; and the *Sacrificants howled*, as if they were mad; they profaned both the Temple of their Goddeſs, and the Ears of their hearers, with their filthy Words and Actions. But the following Rites were peculiarly obſerved in her Sacrifices. Her Temple was opened, not by Hands, but Prayers; none entred who had taſted Garlick: The Prieſts ſacrificed to her ſitting and touching the Earth, and offered the Hearts of the Victims. And laſtly, amongſt Trees the *Box* and the *Pine* were ſacred to her. The *Box*, becauſe the Pipes uſed in her Sacrifices were made of it. The *Pine*, for the ſake of *Atys*, *Attes*, or *Attines*, a Boy that *Cybele* much loved, and made him Preſident of her Rites, upon Condition, that he always preſerved his Chaſtity inviolate. But he forgot his Vow, and loſt that Virtue. Wherefore the offended Goddeſs drave him into ſuch a madneſs, that he emaſculated himſelf; (tho' *Lucian* ſays that *Cybele* did it) and when he was about to lay violent Hands upon his Life, in pity ſhe turn'd him into a Pine.

Serv. in 6. Æn. Athen. ap. Lil. Lil. Gyſynt. 4. Lact. P. in 8. Theb. Virg. 9. Ser. 9. Æn. Aug. 7. de civ. De Dea Syria.

But

But take notice that there was a true *Atys*, the Son of *Cræsus* King of *Lydia*. He was born dumb, but when he saw in the Fight a Souldier at his Father's back with his Sword lift up to kill him, the Strings of his Tongue which hindered his Speech, burst, and by speaking clearly, he prevented his Father's Destruction.

SECT. V.

The Priests of Cybele.

I Just now told you that her Priests were called *Galli*, from a River of *Phrygia* of that Name: whatsoever Persons drank of this Water, were enflamed to that degree of madness, that they gelt themselves. It is certain that the *Galli* were castrated, and from thence called *Semiviri*; as oft as they sacrificed, they furiously cut and slashed their Arms with Knives, and thence all furious and mad People were called *Gallantes*. Besides the Name of *Galli*, they were also called *Curetæ*, *Corybantes*, *Telchines*, *Cabiri*, and *Idæi Dactyli* Some say that these Priests were different from the *Galli*, but because most People think them to be the same, and say that they all were Priests of *Cybele*, therefore I will speak something of each of them. Lil. Gyr. Var. ap. Nonn. v. *Castum.*

The *Curetes* were either *Cretans*, or *Ætolians*, or *Eubœi*; who were so called ἀπὸ τῆς κύρης, *tonsura*; so that *Curetes* and *Detonsi* signify almost the same thing. For they shaved the

Hair of their Heads before, but wore Hair behind, that they might not be taken (as it hath often happened) by the Fore-locks by the Enemy; or perhaps their Name may come from κόραι, *puellæ*; because they wore a long Gown like a Woman's; or ἀπὸ τῆς κουροτροφίας, *ab educatione juvenum*; because they educated *Jupiter*. *Strabo.*

The *Corybantes* are so called from κορύττειν, *cornibus ferire*, and βαίνειν *incedere*, because in the Sacrifices of their Goddess, they tossed their Heads, and danced, and *butted* with their Foreheads like Rams, after a mad fashion. Thus when they initiated any one in their Sacrifices, they placed him in a Chair, and danced about him, like fools. *Plat. in Euthyd.*

The *Telchines* were famous Magicians and Inchanters: they came from *Crete* into *Cyprus*, and thence into *Rhodes*, which latter Island was called *Telchinis* from them. Or if we believe others, they were deserving Men, and invented many Arts for the good of the Publick. For they first set up the Statues and Images of the Gods. *Strabo.*

The *Cabiri* or *Caberi*, so called from *Cabiri* Mountains of *Phrygia*, were either the Servants of the Gods, or Gods themselves, or rather *Demons*, or the same with the *Coribantes*, for Peoples Opinions concerning them are different. *Ibid.*

Sophocl. ap. Lil. The *Idæi Dactyli* were the Servants and *Assistants* of the *Magna Mater*; called *Idæi* from the Mountain *Ida*, where they lived; and *Dactyli*, from δάκτυλοι the Fingers, for these Priests

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Prieſts were ten, like the Fingers; they ſerved *Rhea* every where and in every thing; as if they were *Fingers to her.* Yet many affirm, that there was more than Ten. Jul. Pol. l. 1. Strа. Diodor. ap. Cyr.

CHAP. VIII.

SECT. I.

CERES. *Her Image.*

P. YOU have ſaid enough, dear Sir, of *Cybele*; pray tell me, who this tall, majeſtick Lady is, who ſtands here; beautified with yellow Hair, and crowned with a *Turbant*, compoſed of the Ears of Corn; her Boſom ſwells with round ſnowy Breaſts, her right hand holds a lighted Torch, and her left a handful of Poppies and Ears of Corn. Ovid. Faſt. 4. Arnob. l. 5. contr. Martian. 2. de nupt.

SECT. II.

The Explication of the Image.

M. IT is *Ceres*, my *Palæophilus*, the Daughter of *Saturn* and *Ops*; whoſe ſingular Beauty made the Gods themſelves her Lovers and Admirers. Her Brothers *Jupiter* and *Neptune* loved and debauched her. She had *Proſerpina* by *Jupiter*; and by *Neptune* it is uncertain whether ſhe had a Daughter or an Horſe. For, as Heſiod. in Theog. Idem ibid.

as ſome ſay, when ſhe avoided the purſuits of *Neptune*, who followed her, ſhe caſt herſelf amongſt a drove of Mares, and immediately put on the ſhape of a Mare. Which *Neptune* perceiving, he made himſelf a Horſe, and from her begat the Horſe *Arion*. *Ovid* conſents to this Opinion, ſaying (in *Met. l.* 6.)

Proel. in Georg. Virg.

Et te, flava comas, frugum mitiſſima Mater,
Senſit Equus.
The Gold hair'd kindly Goddeſs of our Barns
Found thee a Stallion.

In Arcad. Hence I ſuppoſe comes the Story that is reported by *Pauſanias*. Upon the Mountain *Elæus* in *Arcadia*, an Altar was dedicated to *Ceres*; her Image had the Body of a Woman, but the Head of a Horſe; it remained entire and unhurt in the midſt of Fire. Yet others have told us, that *Ceres* did not bring forth a Horſe, but a Daughter: the *Arcadians* thought it a wicked thing to call this Daughter by any other Name than Δέσποινα, *Lady*; and *Magna Dea*, as they called the Mother *Ceres* herſelf.

Pauſ. ibid.

However the *Goddeſs* exceedingly lamented the loſs of her Honour, and teſtified her Sorrow by the mourning Cloaths, which afterwards ſhe wore (whence ſhe was named *Melæna*, Μέλαινα, *nigra*) and retiring into the dark receſſes of a Cave, where ſhe lay ſo private, that none of the Gods knew where ſhe was. Till *Pan* the *God of the Woods* diſcovered her by chance, and told *Jupiter*; who ſending the *Fates* to her, perſuaded her at laſt to lay aſide her Grief, and ariſe out of that

Hole,

Hole, which was an happy and joyful thing for all the World. For in her absence a great Infection reigned throughout all sorts of living Creatures, which sprang from the Corruption of the Fruits of the Earth, and the Granaries every where.

P. But Why were the Fruits of the Earth corrupted in her absence?

M. Why? Do you not know that she is the *Goddess of the Fruits*, and that her very Name is derived *à gerendis frugibus?* so *Ceres* is *quasi Geres*, or *quasi Serens*; or perhaps from the old word *Cereo*, which is the same with *Creo*, because she is the *Creatrix* and *Nurse* of all Fruits? Or have not you heard that she first invented and taught the Art of Tilling the Earth, and Sowing Corn and all Pulse (except Beans) and of making Bread therewith; whereas before they eat only *Acorns?* Remember what the Poet says (*Ovid Met. l.* 5. Cic. 2. de nat. Matern. de prof. Rel. c. 18. Scalig. & Serv. in 1. Georg. Callimac. hymn. in Cerer. Plin. 7. cap. 56.

Prima Ceres unco glebam dimovit aratro,
Prima dedit fruges, alimentaque mitia terris,
Prima dedit leges. Cereris sunt omnia, Munus.
The Turf with crooked plough first Ceres *rent,*
First gave us Corn, a better nourishment;
First Laws prescrib'd, all from her bounty sprung:

Whereas before the Earth lay rough and unmanured, over-run with Briars, and unprofitable Plants; when there were no Proprietors of Land, they neglected it; No body had any Ground of his own; they did not care,

Signare quidem, aut partiri limite campum.
Or to make Land-marks or to balk their Fields.

But

But all things were common to all, till by the kindneſs of *Ceres*, Husbandry was followed, and then they began to diſpute about the limits of their Fields; and from hence came the Origin of Law and Right, and ſhe was named *Legifica*, the *Founder of Laws*, Θεσμοφόρος, and their Sacrifices, Θεσμοφορεία. As likewiſe they called her Δημήτηρ, *quaſi* γῆ μήτηρ, *Terra Mater*.

Virg. 3. Æn. Serv. ibid.

P. I underſtand now the meaning of her Crown made of Corn; but yet I do not ſee what that *handful of Poppies* ſignifies.

M. I will explain the ſignification of that alſo, in its place; but firſt let me ſpeak of ſome other things.

As 1. She is beautiful and well ſhaped, becauſe the Earth, which ſhe reſembles, appears beautiful and delightful to the beholders; eſpecially, when it is arrayed with Plants, diverſified with Trees, adorned with Flowers, enriched with Fruits, and covered with Greens, when it diſplays the honours of the Spring, and poureth forth the gifts of the *Autumn* with a bountiful Hand.

2. Her Hair is *yellow*, and when the Ears of Corn are ripe, they are adorned with that *golden* Colour.

Lyl. Gyr. Synt. 14. Cic. 2. & 3. de nat. Idem 2. de leg. Virg. 1. Georg.

3. Her Breaſts ſwell with Milk, (whence ſhe is ſtiled *Mammoſa* ſometimes) becauſe after the Earth is impregnated with Seed, and big with the Fruits thereof, it brings forth all things out of itſelf in abundance; and as a Mother feeds, and nouriſhes us, whence ſhe is called *Alma*, and *Altrix Noſtra*.

4. She

4. She holds a lighted Torch, becauſe *Proſerpina* was ſtoln away by *Pluto*. For *Ceres* was deſirous to find *Proſerpine* again, and kindled her Torches (they ſay) with the Flames which burſt from the top of the Mountain *Ætna*; and with them ſought her Daughter through the whole World. Cic. 5. in Ver.

5. She carries Poppy, becauſe, when thro Grief ſhe could not obtain the leaſt reſt or ſleep, *Jupiter* gave her Poppy to eat: for they ſay that this Plant is endued with a power to create ſleep and forgetfulneſs. Her Grief was a little allay'd by ſleep, but ſhe forgot not her loſs; and after many Voyages and Journies, ſhe at laſt heard where *Proſerpina* was; as you will ſee in its proper place. Serv. 1. Georg.

P. But who is that young Man, that ſits in a Chariot drawn by flying Serpents?

M. It is *Triptolemus*, in the Chariot which *Ceres* gave him. He was the Son of *Eleuſis*, or *Cereus*, a Nobleman. *Ceres* brought him up from his Infancy upon this occaſion. Whilſt ſhe ſought *Proſerpine* by Sea and Land, upon the way ſhe came into the City *Eleuſis*; where the Father of *Triptolemus* entertain'd her: whoſe kindneſs ſhe requited, by nouriſhing his young Son, which in the day time ſhe fed with *celeſtial and divine Milk*, but in the night covered him all over with Fire. By this ſort of uncommon Education, the Child became a fine Youth in a few days. His Father was mighty deſirous to know how *Ceres* managed him; and when looking thro a dark hole, he ſaw his Son *Triptolemus* covered Triptolemus. Callim. hymn. in Cer. Serv. Geo. 1.

vered over by *Ceres* with Coals of Fire; immediately he exclaims that his Son was kill'd, and flies into the Room to save him. *Ceres* punished his unadvised curiosity with death: then putting *Triptolemus* into the Chariot that you see, she sent him throughout the World, to shew Mankind the use of Corn. *Triptolemus* executed his message so well, that that name was given to him, *quasi*, τειπτὰς τὰς ὑλὰς, *hordeum terens*. *Ovid* describes the thing thus, *Metam. l.* 5.

Hygin. tab 147.

— *Geminos Dea fertilis angues*
Curribus admovit, fræniſque coercuit ora,
Et medium cœli, terræque per aera vecta eſt
Atque levem currum, Tritonida miſit in urbem
Triptolemo; partimque rudi data ſemina juſſit
Spargere humo, partim poſt tempora longa recultæ
The fertile Goddeſs to her Chariot chains
Her yoked Dragons, checkt with ſtubborn reins:
Her courſe, 'twixt Heaven and Earth, to Athens *bends;*
And to Triptolemus *her Chariot ſends.*
Part of the Seed ſhe gave, ſhe bad him throw
On untill'd Earth; part on the till'd to ſow.

P. But what *Evet* is that by *Ceres* Feet? for I fancy I ſee an *Evet* there.

Stellio. *M.* That Creature was once a Boy, whom *Ceres* for his malapertneſs changed into a little Beaſt like a Lizard. For when *Ceres* was very weary and thirſty by travelling, ſhe came to a Cottage and begg'd a little Water to waſh her mouth, of an old Woman that liv'd there; the old Woman gave her alſo Barley broth; which when the Goddeſs ſupped up greedily

the

the Womans Son *Stellio*, a ſaucy Boy, mocked her, This raiſed *Ceres*'s anger ſo far, that in a rage ſhe flung ſome of the Broth into the Boys face, who thereby was changed into an *Evet* or *Newt*. (*Ovid. Met. l.* 5.) and

Fugit anum, latebramque petit; aptumq; colori
Nomen habet, variis ſtellatus corpora guttis.
Flies the old Wife and creeps into a hole,
And from his ſpeckled back a Name he gets.

But do you ſee the Man rowling himſelf upon the ground, and tearing and eating his own fleſh?

P. I obſerve him: what is his Name, and why is he ſo cruel to himſelf?

M. They call him *Eriſichthon.* In contempt of the Sacrifices of *Ceres*, he violated her Grove, and cut down one of her Oaks: for which he was puniſhed with perpetual Hunger: ſo that when he has devoured all the Meat and Food which he can by any ways procure, he is forced to eat his own fleſh to ſupport his Body; and to bring upon himſelf an horrible Death, the better to ſuſtain his Life. Eriſichthon.

SECT. III.

The Sacrifices of Ceres.

AMongſt all the *Cerealia*, or Sacrifices inſtituted to the Honour of *Ceres*, theſe are the chief.

The *Eleuſinia*, (by which Name the Goddeſs her ſelf was alſo known) had their name Pauſ. in Attic.

becauſe

Plut. in Demetr. because they were first celebrated in the City *Eleusis*. Of these were two sorts; the *Majora*, consecrated to *Ceres*; and the *Minora*, to *Proserpine*. It was a custom, that those who were initiated in the *Majora*, never pull'd off the Cloaths which they then wore, till they fell off in Rags. In both the *Majora* and *Minora*, a perpetual and wonderful silence was kept: to publish any thing concerning them was a Crime; whence the Proverb concerning *silent persons*, Ἀττικὰ ἐλευσίνια, and the word *Mysterium*, signifies a *religious Rite*, from μύω, *os claudo*. Lighted Torches were used in these Sacrifices, because *Ceres* with them sought *Proserpine*: and up and down the Streets and the High-ways, they cryed out *Proserpine*; till they fill'd all places with their dismal Howlings, as *Servius* tells us, *Æn.* 4.

Aristop. in Plnto.

Senec. l. 7. nat. q. cap. 31.

Nocturnisque Hecate triviis ululata per urbes!

Games were celebrated in these Sacrifices; in which the *Victors* were honoured with a *Barley Crown*.

Pindar. in Isthm.

Plin. l. 24. The *Thesmophoria*, so called from *Ceres*'s Name θεσμοφόρος, *legum latrix*, were instituted by *Triptolemus*: and those Women who vow'd perpetual Chastity, were initiated in them. For some days a Fast was kept; and Wine was altogether banished from her Altars: whence this Expression came, *Cereri nuptias facere*, which signifies a *Feast* (amongst the Antients) where there was no Wine. The *Swine* was sacrificed to this Goddess, because he hurts the Fruits of the Earth; as we find it in *Ovid* (*in Fast. lib.* 2.)

Serv. in 3. Æn.

Prima

Prima Ceres, avidæ gaviſa eſt ſanguine porcæ:
Ultra ſuas merito, cæde nocentis, opes.
Ceres *with Blood of Swine we beſt atone,*
Which thus requite the miſchief they have done.

And Garlands, compoſed of Ears of Corn, were offered to her, as we find by *Tibullus*:

Flava Ceres, tibi ſit noſtro de rure corona
Spicea, quæ templi pendeat ante fores.
To thee, fair Goddeſs, we'll a Garland plat
Of Ears of Corn t'adorn thy Temple Gate.

Ambarvalia, were inſtituted to purge the Fields, and to beg Fruitfulneſs and Plenty; they were ſo called *quod victima ambiret arva*, becauſe the Sacrifice was lead about the fields; as the Suburbs, *amburbium*, was eſteemed ſacred, becauſe the Sacrifice was carried round the City. Theſe Sacrifices were performed by Husbandmen, who carried a Sow big with young, or a Cow-Calf, through the Corn and the Hay, in the beginning of Harveſt *thrice*: the Country-men following him with Dancing, and Leaping, and Acclamations of Joy, till all the fields rung again with the Noiſe. In the mean time, one of them adorn'd with a Crown, ſung the Praiſes of *Ceres*; and after an Oblation of Wine, mix'd with Honey and Milk, before they began to Reap, they ſacrificed the *Sow* to her. The Rites of theſe *Ambarvalia* are thus deſcribed by *Virgil*, *Georg. l.* 1. Serv. in 1. Georg. Virg. 3. Ecl.

Cuncta tibi Cererem pubes agreſtis adoret:
Cui tu lacte favos, & miti dilue Baccho;
Terque novas circum felix eat hoſtia fruges;
Omnis quam chorus, & ſocii comitentur ovantes,

Et Cererem clamore vocent in tecta, neque ante
Falcem maturis quisquam supponat aristis,
Quam Cereri, torta redimitus tempora quercu,
Det motus incompositos, & carmina dicat.
Let Ceres *all the youthful Swains adore,*
And her with Honey, Milk, and Wine implore;
Let the blest Offering thrice new Corn surround,
Thy Roof with Guests and joyful Friends resound,
Calling on Ceres; *nor the meanest Clown,*
Unless his Temples Oken Garlands crown,
To Ceres *rudely Dance, and Verses sing,*
Shall Sickle to the Golden Harvest bring.

CHAP. IX.

SECT. I.

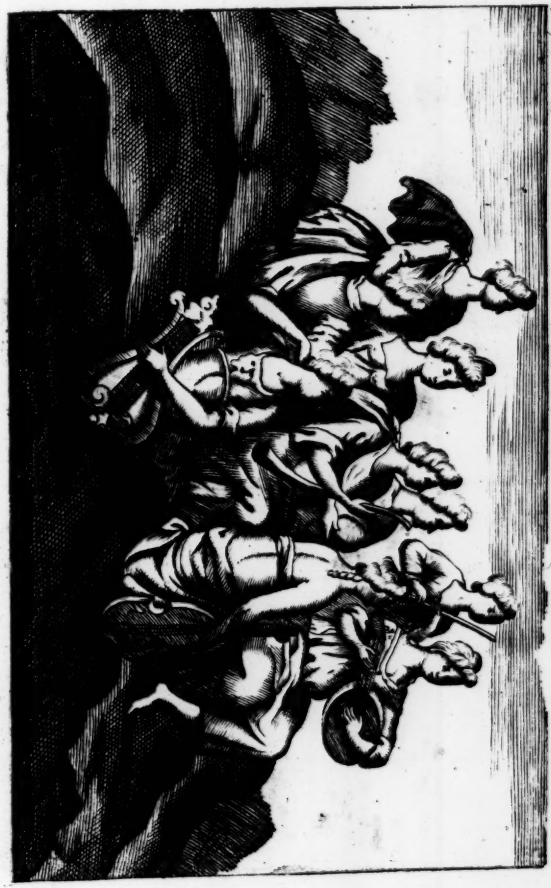
The MUSES. *Their Image.*

P. O What Beauty, what Sweetness, what Elegancy is here!

Cornut. ap. Lil. *M.* You mean in these Nine *Virgins*, that are crowned with *Palms*, do you not?

P. Certainly. How pleasantly, and kindly they smile? How decent, and becoming is their Dress? How handsomely do they sit together in the Shade of that Laurel Arbour? How skilfully some of them play upon the Harp, some upon the Cittern, some upon the Pipe, some upon the Cymbal, and some harmoniously sing and play at once? Methinks

I



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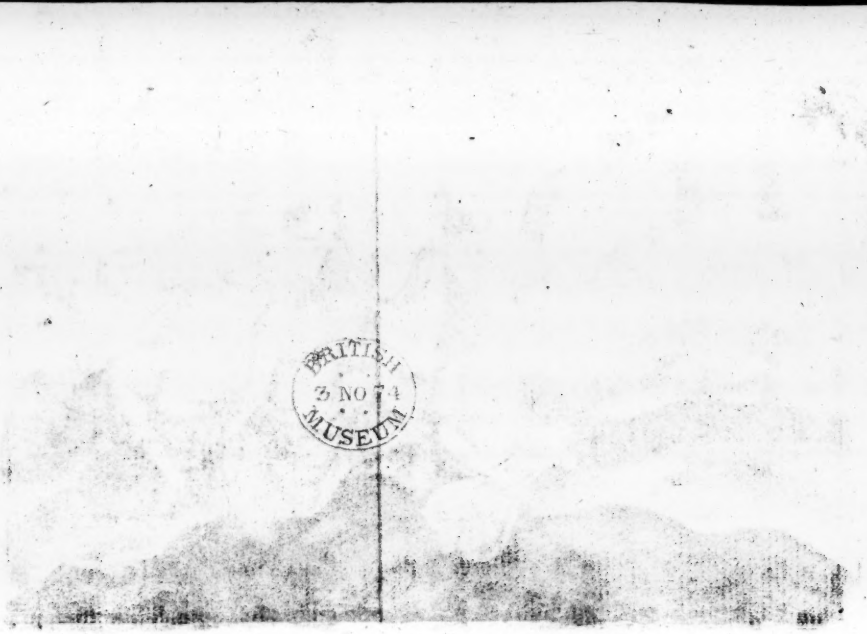
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MUSEUM

I hear them with united Minds, Voices and Hands, make an agreeable Concord arise from their different Instruments, commanding their several Voices in such a manner, that they make the most noble Harmony, whose pleasing Charms entring into my Ears, ravishes my mind with pleasure.

M. They are the *Muses*: the Mistresses of all the Sciences, the Presidents of the *Musicians* and *Poets*, and Governors of the Feasts and Solemnities of the Gods. *Jupiter* begat them of the Nymph *Mnemosyne*, who afterwards brought them forth upon the Mountain *Pierius*: Some say they were born of other Parents, the Ancients say that they are ancienter than *Jupiter*, and that they are the Daughters of *Cœlum*: They are called the Daughters of *Jupiter* and *Mnemosyne* (which in Greek signifies memory) because all Students and Scholars ought to have great ingenuity and ready memories. Orph. hym. Mus. Id. ibid. Hesiod. in Theog. Tzetz. Chil. 6. hist. 90. Mus. apud Lil.

SECT. II.

The Name of Muse.

M. THE *Musæ* were formerly called *Mosæ*, and derived from μώσθαι, *inquirere*: because Men learn of them the things of which they were ignorant. Or from μύειν, to *teach*. Or as others derive it, *Musæ quasi* ὁμοιῶσαι, *Similes*: because there is a Similitude, and an *Affinity* and *Relation* betwixt all the Sciences; in which they agree, and are con- Plat. in Cratylo. Cassiod.

nex'd with one another. Wherefore the Muſes are often painted with their hands joyned, dancing round, in the middle of them ſits *Apollo* their Commander and Prince. The *Pencil* of *Nature*, deſcribed them in that manner upon the *Agate*, which *Pyrrhus*, who made War againſt the *Romans*, wore in a Ring. For, ſays *Pliny*, (*lib.* 37. *c.* 1.) the Nine Muſes, and *Apollo* holding a Harp were deſcribed in it; not done by Art, but by the ſpontaneous Handiwork of Nature; and the veins of the Stone were formed ſo regularly, that every Muſe had her particular Diſtinctions.

SECT. III.

The Proper Names *of the* Muſes.

P. WHAT were the *Proper Names* of each of them?

M. They had each of them a Name, derived from ſome particular Accompliſhment of their Minds or Bodies.

The firſt, *Calliope*, was ſo called ἀπὸ τῆς καλῆς ὄπης, *from the Goodneſs of her Voice*, ſhe preſides over *Rhetorick*; and is eſteemed the moſt excellent of all the Nine.

Schol. Apollon.

The Second, *Clio*, is derived from κλέος, *gloria*. For ſhe is the *Hiſtorical* Muſe, and takes her Name from the famouſneſs of the things that ſhe *records*.

Ovid. 2. de Art.

The Third, *Erato*, from ἔρως, *Amor*, becauſe ſhe ſings of *Amours*: becauſe Learned Men are *beloved* and praiſed by others. She is alſo called

called *Saltatrix* for ſhe firſt invented the Art of Dancing, over which ſhe preſided: ſhe alſo found out Poetry.

The Fourth, *Thalia*, from Θάλλειν, to *flouriſh*, becauſe ſhe ſings pleaſantly and wantonly; ſome aſcribe to her the invention of Comedy, others of Geometry. Procl. in in Heſiod.

The Fifth, *Melpomene*, from μέλπομαι, *Canto*, or ἀπὸ τῆς μέλος ποιεῖν, *concentum facere*, is ſuppoſed to preſide over *Tragedy*, and to have invented *Sonnets*.

The Sixth, *Terpſichore*, hath her Name from τέρπειν τὰς χόρεις, *quod choreis delectet* becauſe ſhe delights in *Bulls*: ſome call her *Citharistria*.

The Seventh, *Euterpe*, or *Euterpia*, from εὐτερπὴς, *jucundus*, the *ſweetneſs* of her ſinging too. Some call her *Tibicina*, becauſe, according to ſome, ſhe preſides over the *Pipes*: and ſome ſay, *Logick* was invented by her.

The Eight, *Polyhymnia*, or *Polymnia*, or *Polymneia* from πολὺς and μνείας *memoria*, was excellent for her memory: and therefore the Invention of writing of Hiſtory is attributed to her; which requires a good memory. It was her invention, *quòd carminibus additæ ſini Orcheſtrarum loquaciſſimæ manus, linguoſi digiti, ſilentium clamoſum, expoſitio tacita, uno verbo, geſtus & actio. That the Muſicians, ſays* Caſſiodorus (in Virgil. l. 4) *add to the Verſes, that they ſing, Hands and Fingers, which ſpeak more than the Tongue; an expreſſive ſilence; a Language without words; in ſhort, Geſture and Action.* Plut. in Sympoſ.

The Ninth, *Urania*, from ἔρανος, *cœlum*, was either so called either because she sings of *divine* things; or because, through her assistance *Homines ad cœlos evehantur laudibus*: or because by the Sciences, they become conversant in the Contemplation of *things celestial.*

Bahus. 4. Epig. 1. A modern Poet (*Bahusius*) hath comprised these Nine Muses in a Distich: That is, he hath made the Nine Muses to stand, which is something strange, but upon Eleven Feet. Perhaps you will remember their names better, when they are thus joyned together in two Verses.

Calliope, Polymneia, Erato, Clio, atque Thalia,
Melpomene, Euterpe, Terpsichore, Urania.

SECT. IV.

The Common Names *of the Muses.*

P. WHAT Names had the *Muses*, common to them all?

M. The most remarkable are,

Heliconides, or *Heliconiades*, from the Mountain *Helicon* in *Bœotia.*

Pers. in procem. *Parnasides*, from the Mountain *Parnassus* in *Phocis*; which has two Heads: where if any person slept, he presently became a Poet. It was anciently called *Larnassus* from *Larnace*, the Ark of *Deucalion*, which rested here; and was named *Parnassus*, after the Flood, from an Inhabitant of this Mountain so called.

Cithe-

Citherides, or *Cithæriades*, from the Mountain *Cithæron*, where they dwelt.

Aonides, from the Country *Aonia*.

Pierides and *Pieriæ*, from the Mountain *Pierus* or *Pieria* in *Thrace*: or from the Daughters of *Pierius* and *Anippe*; who daring to contend with the Muſes, were changed into *Pyes*. Perſ. in procem.

Pegaſides and *Hippocrenides* from the famous Fountain *Helicon*; which by the *Greeks* is called *Hippocrene*, from ἵππος and κρήνη and the *Latines*, *Caballinus*, from *Caballus* a Horſe; and *Pegaſeius* from *Pegaſus*, the *Winged Horſe*, who ſtriking a Stone in this place with his Hoof, opened the Fountain, and the Waters of it became *vocal*. Ovid. 5. Metam. Sidon. Apollin.

Aganippides and *Aganippiæ*, from the Fountain *Aganippe*.

Caſtalides, from the Fountain *Caſtalius* at the Foot of *Parnaſſus*.

SECT. V.

The Number of the Muſes.

P. WHat was the Number of the Muſes?

M. Some write, that they were but three, in the begining; becauſe *Sound*, out of which all Singing is form'd, is naturally *Threefold*; either made by the Voice alone, or by blowing as in Pipes, or by ſtriking as in Citterns and Drums. Or it may be, becauſe there are three tones of the Voice or other Inſtruments, the *Baſe*, the *Tenor* and the *Treble*. Or becauſe three is the moſt perfect Var. ap. Aug.

Cenſorin. de die nat. Phurn. de Deor. nat.

of Numbers; for it agrees to the Perſons of the Godhead: Or laſtly, becauſe all the Sciences are diſtributed into three general Parts, *Philoſophy*, *Rhetorick*, and *Mathematicks*: and each three Parts are ſubdivided into three other Parts. Philoſophy into *Logick*, *Ethicks*, and *Phyſick*. *Rhetorick* into the *Genus Demonſtrativum*, *Deliberativum*, and *Judiciale*. *Mathematicks* into *Muſick*, *Geometry*, and *Arithmetick*: whence it came to paſs, that they reckoned not only three *Muſes* but Nine.

Varro ib. ex Lil. Gyr.

Others gave us a different reaſon why they are Nine. When the Citizens of *Sycion* appointed three skilful Artificers to make the Statues of the three Muſes, promiſing to chuſe thoſe three Statues out of the Nine which they liked beſt; they all were ſo well made that they could not tell which to chuſe ſo that they bought them all and placed them in the Temples: and *Heſiod* afterwards, aſſigned to them the Names mentioned above.

P. Were they *Virgins*;

Plat. ap. Eund. vid. Nat. com.

M. Some affirm, and others deny it; who reckon up their Children. But however, let, no perſon *deſpiſe the Muſes*; unleſs he deſigns to bring deſtruction on himſelf by the Example of *Thamyra* or *Thamyris*: who being conceited of his beauty and skill in ſinging, preſumed to challenge the *Muſes* to ſing; upon condition, that if he was overcome, they they ſhould puniſh him as they pleaſed. And after he was overcome, he was deprived at once both of his Harp and his Eyes.

Thamyris. Homer. l. 2. Iliad. Plu. de Muſic.

CHAP.

CHAP. X.

SECT. I.

Themis, Aſtræa, Nemeſis.

P. THeſe Three Goddeſſes, I ſee contrive and conſult together of great Matters.

M. I ſuppoſe ſo. For the Buſineſs of them all is almoſt the ſame. The ſame Function is incumbent upon each of them: but however let us inſpect them all ſingly.

Themis, the Firſt of them is the Daughter of *Cœlum* and *Terra*. Her Office is to inſtruct Mankind to do things honeſt, juſt and right, according to the ſignification of her Name in *Greek*, Θέμις, *Fas*. Wherefore, her Images were brought and placed before thoſe, who were about to ſpeak to the People, that they might be admoniſhed thereby to ſay nothing in publick, but what was juſt and righteous. Some ſay, ſhe ſpoke Oracles at *Delphi*, before *Apollo*; tho *Homer* ſays that ſhe ſerved *Apollo*, with *Nectar* and *Ambroſia*. There was another *Themis*, of whom *Juſtice*, *Law* and *Peace* are ſaid to be born. *Heſiod* attributes to this latter the noble Epithet αἰδοίην, *pudibundam*; for ſhe was aſhamed to ſee any thing that is done againſt Right and Equity. *Euſebius* calls her *Carmenta*; becauſe, *carminibus edictiſque*

Heſiod. in Theog.

Ex Lil. Gyr.

Ex Ov. 1. Metam.

Hymn. Apollon.

Heſiod. in Th. Idem.

Q. l. 3. præp. Eu. *edictisque suis, by her Verses and Precepts* she directs every one to that which is just. Where he means a different *Carmenta* from

Carmenta. 1. Solin. in descr. Rom. *Carmenta Romana*, the Mother of *Evander*, otherwise called *Themis* and *Nicostrata*, a Prophetical Lady; she was worshipped by the *Romans*, because she Propheſied; and called *Carmenta*, either from *carmen*, or *quasi carens mente*. To this Lady an Altar was dedicated near the Gate *Carmentalis*, by the *Capitol*; and a Temple was built to her Honour also upon this occasion. The *Senate* forbid the married Women the use of Litters or *Sedans*, they combined together, and resolved, that they would never bring Children, unless their Husbands rescinded that Edict; which they executed so long, that the Senate was obliged to change their Sentence, and yield to the Womens Will, and allow them Sedans and Chariots again. And when their Wives conceived and brought forth fine Children, they erected a Temple to the Honour of *Carmenta*.

Hesiod. in Theog. *Astræa*, the Daughter of *Aurora* and *Astræus*, the *Titan*, (or as others rather say, the Daughter of *Jupiter* and *Themis*) was esteemed *Justitiæ Antistita, the Princess of Justice*. The Poets feign, that in the *Golden* Age she descended from Heaven to the Earth; and being offended at last by the Wickedness of Mankind, she returned to Heaven again, after all the other Gods had went before her.

Ovid. 1. Metam.

Victa jacet pietas, & virgo cæde madentes
Ultima cœlestûm, terras Astræa reliquit.

Astræa

Astræa last of all the Heavenly Birth
Affrighted leaves the blood-defiled Earth.

She is many times directly called by the Name of *Justitia*; as particularly: (*Virgil Georg. l.* 2.)

——extrema per illos
Justitia excedens terris, vestigia fecit.
——Through these old Justice took
Her parting steps, when she the Earth forsook.

And when she had returned to Heaven again, she was placed where we now see the Constellation *Virgo*. Boccat. l. 4. Geneal. Deor. c. 53

The Parents of *Nemesis* were *Jupiter* and *Necessity*; or according to others, *Nox* and *Oceanus*: she was the Goddess that rewarded Virtue, and punished Vice, and she taught Men their Duty; says *Plato de leg. Dial.* 2. So that she received her Name ἀπὸ τῆς ἑκάστοις ἐνεμήσεως, *à distributione quæ unicuique fit, from the Distribution that she made to every Body.* *Jupiter* enjoyed her, as the Story says, in the Shape of a Goose; after which she brought forth an Egg; which she gave to a Shepherd whom she met, to be carried to *Leda*. *Leda* laid up the Egg in a Box, and *Helena* was soon after produced of that Egg. But others give us quite different Accounts of the Matter. The *Romans* certainly sacrificed to this Goddess, when they went to War; whereby they signified that they never took up Arms unless in a just Cause. She is called by another Name *Adrastæa*, from *Adrastus*, a King of the *Argivi*, who first built an Altar to her: or perhaps from ἀδρασκειν, *fugere*; because no guilty Pausan. in Arcad. Apollodor. l. 3. Biblioth. Strab. Pausan.

guilty perſon can eſcape the puniſhment due to his Crimes, tho ſometimes *Juſtice* overtakes him late: Indeed ſhe has Wings, but does not always uſe them in purſuing Offenders. For

Idem in Att.

Ad ſcelerum pœnas ultrix venit ira tonantis
Hoc graviore manu, quo graviore pede.
The Wrath Divine to puniſh ſin comes ſlow,
But th' heavier its pace, the heavier its Blow.

Rhamnuſia is another Name of this Goddeſs, from *Rhamnus*, a Town in *Attica*, where ſhe had a Temple; in which there was a Statue of her made of one Stone, ten Cubits high, holding the Bough of an Apple-Tree in her Hand; and a Crown was upon her Head, in which many Images of Deer were engraven. She had alſo a Wheel, which denoted her Swiftneſs when ſhe avenges. Hence *Claudian* ſays,

Strab. l. 9.

Pauſ. in Att.

Sed Dea, quæ nimis obſtat Rhamnuſia votis,
Ingemuit flexitque rotam.
Th' avenging Goddeſs t' our deſires unbent
Firſt groan'd, then turn'd her Wheel.

CHAP.

CHAP. XI.

SECT. I.

The Gods of the Woods, *and the* Rural *Gods.* Pan. *His Names.*

WE are now come to the ſecond part of the right-hand Wall; which exhibits the Images of the *Gods and Goddeſſes of the Woods.* Here you may ſee the Gods *Pan*, *Sylvanus*, the *Fauni*, *Satyri*, *Sileni*, *Priapus*, *Ariſtæus*, and *Terminus*: and there you ſee the Goddeſſes *Diana*, *Pales*, *Flora*, *Feronia*, *Pomona*, and an innumerable company of *Nymphs*. Samius. Hom. in hymn.

P. What Gods, do you ſhew me? Do you call thoſe *Cornuted* Monſters Gods, who are half Men, and half Beaſts, hairy and ſhaggy, with Goats Feet, and Horſes Tails? Phurn.

M. Why not? Since they have attained to that honour. Firſt, let us examine the Prince of them all, *PAN.*

Pan, Πᾶν, *Omne*, is called by that name, either as ſome tell us, becauſe he was the Son of *Penelope* by all her Wooers; or, becauſe he exhilarated the minds of *all the Gods* with the muſick of the Pipe, which he invented; and by the Harmony of his Cittern,, upon which he played skilfully as ſoon as he was born. Or perhaps, he is called *Pan*, becauſe he governs

Serv. in Æn. 6. verns the Affairs of the *Universal* World, by his Mind, as he represents it by his Body, as we shall see by and by.

Justin. l. 43. The *Latines* called him *Inuus*, and *Incubus*; *the Night-Mare*, *ab ineundo passim cum omnibus animalibus*; *because he uses Carnality with all Creatures.*

And at *Rome* he was worshipped and called *Lupercus*, and *Lyceus*: a Temple was built to his honour, at the foot of the *Palatine* Hill; the Festivals *Lupercalia* were instituted, in which his Priests, the *Luperci*, ran about the City naked.

SECT. II. *His Descent.*

HIS descent is uncertain: but the common opinion is, that he was born of *Mercury* and *Penelope*. For when *Mercury* loved her excessively, and tryed in vain to move her, but changing himself into a very white Goat, he obtains his desires from her, and begat *Pan* of her when she kept the Sheep of her Father *Icarius* in the Mountain *Taygetus*. *Pan* after he was born, was lapt up in the Skin of a Hare, and carried to Heaven. But why do I here detain you with words? Look upon the Image of him.

Herod. in Euterpe.

Hom. in hymn.

SECT. III. *The Image of* Pan.

P. IS that *Pan*? that *horned half* Goat, crowned with a Pine? with a smiling red Face; and the Feet and Tail of a Goat, cloathed

ed with a ſpotted Skin? Holding a crooked Staff in one Hand, and a Pipe made of an uneven number of *Reeds* in the other. O Ridiculous Deity! fit only to fright the Boys. Lucian. in Bacch.

M. Believe me, he hath frighted the Men too. For when the *Galls* under *Brennus*, their Leader made an irruption into *Greece*, and were juſt about to plunder the City *Delphos*, *Pan* in the night frightned them ſo much, that they all betook themſelves to flight, when no body purſued them. Whence the Proverb came *Terrores Panici*, when we ſpeak of thoſe who are *frighted without Cauſe*. *Pauſan. Plut.*

Now hear, what that Image of *Pan* ſignifies. *Pan*, they ſay, is a ſymbol of the Univerſal World, as I intimated before: In his upper part he reſembles a Man, in his lower part a Beaſt; becauſe the ſuperiour and Celeſtial part of the World is beautiful, radiant, and glorious; as is the Face of his God: whoſe Horns reſemble the Rays of the Sun and the Horns of the Moon: the redneſs of his Face is like the ſplendour of the Sky; and the ſpotted Skin that he wears, is an Image of the ſtarry Firmament. In his lower parts he is ſhagged and deformed, which repreſents the Shrubs, and wild Beaſts, and Trees of the Earth below. His Goats Feet ſignifie the ſolidity of the Earth; and his Pipe of ſeven Reeds, *that* Celeſtial harmony which is made by the ſeven *Planets*. He hath a *Sheep-hook*, crooked at the top, in his Hand, which ſignifies the turning of the Year into itſelf. This is *Servius*'s Explication of him, in *Virg. Eclog.* 2.

SECT.

SECT. IV. *Actions of* Pan.

P. BUT what mean thoſe *Young Ladies* that dance about him?

M. They are the Nymphs, which dance to the Muſick of his Pipe. Which Inſtrument *Pan* firſt invented, *Virgil. Eclog.* 2.

Pan primus calamos cera conjungere plures
Inſtituit.

Pan *with oft wax unequal reeds firſt joyn'd,*
And others taught the knack.

You will wonder when you hear the relations which the Poets tell of this Pipe: to wit, as oft as *Pan* blows it, the Dugs of the Sheep are filled with Milk. For he is the *God of the Shepherds and Hunters*; the *Captain of the Nymphs*, the *Preſident of the Mountains* and of a *Country life*; and the *Guardian of the Flocks*, that graze upon the Mountains. (*Virg. Ecl.* 2.)

Orph. hymn.

Iibicus Poet. Gr.

Pan curat oves, oviumque magiſtroi.

Pan *does the Sheep as well as Shepherds guard.*

Although his Aſpect is ſo deformed, yet when he changed himſelf into a white Ram, he pleaſed and gratified the Moon, as it is reported. (*Virg. Georg. lib.* 3.)

Munere ſic niveo lanæ, ſi credere dignum eſt.
Pan, Deus Arcadiæ, captam te, Luna, fefellit.
With a white Fleece, if we may Credit give,
God Pan *did Goddeſs* Luna *thus deceive.*

Beſides he pleaſed the Nymph *Echo:* of whom he begot his Daughter *Iringes*, who gave *Medea* the Medicines, (they ſay) with which ſhe charm'd *Jaſon*. He could not but pleaſe *Dryope*;

Theætet. Poet. Gr.

to

to gain whom he laid aſide, as it were, his Divinity, and became a Shepherd: But he did not Court the Nymph *Syrinx* with ſo much ſucceſs: For ſhe ran away to avoid ſo filthy a Lover; till coming to a River (where her flight was ſtopt) ſhe prayed the *Naiades*, the *Nymphs of the Waters*, becauſe ſhe could not eſcape her purſuer, to change her into another form, which was granted. *Ovid. Met. l.* 1. Hom. in hymn. Syrinx.

Panaque cum prenſam ſibi jam Syringa putaret,
Corpore pro Nymphæ, calamos triviſſe paluſtres.
Pan, *when he thought he had his* Syrinx *claſpt*
Between his Arms, Reeds for her Body graſpt.

For ſhe was changed into a *Reed.*

Dumque ibi ſuſpirat, motos in arundine ventos
Effeciſſe ſonum tenuem, ſimilemque quærenti,
Arte novâ, vociſque Deum dulcedine captum,
Hoc mihi conſilium tecum, dixiſſe, manebit.
He ſighs: they, ſtir'd therewith, report again
A mournful ſound, like one that did complain:
Rapt with the muſick; Yet, O ſweet (ſaid he)
Together ever thus converſe will we.

Pan made of this Reed a *Pipe*, which he called *Syrinx* from the Nymphs name. Yet *Lucretius* relates a different occaſion of the invention of the Pipe: where he ſays, *lib.* 5.

—— Zephyri cava per calamorum ſibila primùm
Agreſtes docuere, cavas inflare cicutas:
Inde minutatim dulces didiciſſe querelas
Tibia, quas fundit digitis pulſata canentum.
While the ſoft Weſtern gales blew o'er the Plains,
And ſhook the ſounding reeds, they taught the Swains
To frame a moſt melodious Pipe from thence,
Whoſe ſounds with artful Fingers they diſpenſe.

Theocrit. in viator. Virg. 3. Georg. 4. Ecl. Ap. Lil. Gyr.

In the Sacrifices of this God, they offered to him Milk and Honey, in a Shepherds Bottle. He was more eſpecially worſhipped in *Arcadia*, for which reaſon he is ſo often called *Pan Deus Arcadiæ*. Some derive from him, *Hiſpania*, *Spain*, formerly called *Iberia*, for he lived there, when he returned from the *Indian* War, to which he went with *Bacchus* and the *Satyrs*.

CHAP. XII.

SYLVANUS.

ALtho' many Writers confound the *Sylvani*, *Fauni*, *Satyri*, and *Sileni*, with *Pan*; yet many diſtingiſh them; wherefore we will treat of them ſeparately, and begin with *Sylvanus*.

Ælian. var. hiſt. Mart. 5. de nupt. Serv. in Æn. & Georg. Virg.

That old Man is *Sylvanus* whom you ſee placed next to *Pan*, with the Feet of a Goat, and the Face of a Man, of little Stature, he holds *Cypreſs* in his Hand ſtretched out, he is ſo called from *Sylvæ*, the *Woods*; for he preſides over them. He mightily loved the Boy, *Cypariſſus*; who had a tame Deer, which pleaſed him greatly; *Sylvanus* by chance killed it, whereupon the Youth died for grief. Therefore *Sylvanus* changed him into the Tree of his own Name, and carried a Branch of it always in his Hand, in memory of his Loſs. (*Georg.* 1.)

Et teneram à radice ferens, Sylvane, Cupreſſum.
A tender Cypreſs plant Sylvanus *bears.*

There were *many other* Sylvani, who endeavoured as much as they could to violate the Chaſtity of Women. St *Auſtin* ſays, *Eos cum Faunis (quos vulgo incubos vocant) improbos ſæpe extitiſſe mulieribus, & eorum appetiſſe, & peregiſſe concubitum*; *that they and the* Fauni *(commonly called* Incubi*) were oftentimes wicked to the Women, deſiring and enjoying their Embraces.* And *Varro* ſays that they were very miſchievous to big-bellied Women. *S. Aug. de Civ. D. l.* 15. *c.* 23.

CHAP. XIII.

SILENUS.

THat old Fellow, who follows next, with a flat Noſe and a bald Head, with large Ears, and a ſmall, fat, gorbellied Body, is *Silenus*, ſo called from Σιλλαίνειν, *dicteriæ in aliquam dicere*; *to jeſt upon any one.* He ſits up on a crooked Aſs, but when he walks, he leans upon a Staff. He was *Bacchus*'s Foſter-Father, his Maſter, and his perpetual Companion, and conſequently almoſt always drunk. For *Virgil* deſcribes him in ſuch a Condition. (*Eclog.* 6.)

Ælian. Var. hiſt. c. 40.

Silenum pueri ſomno videre jacentem,
Inflatum heſterno venas, ut ſemper, Iaccho.
Serta procul tantum capiti delapſa jacebant,
Et gravis attrita pendebat Cantharus anſa.
The Boys in's Cave Silenus *ſleeping found,*
With laſt night's Bacchus *ſwell'd (his uſual guiſe)*
Far from his Head his faln off Garland lies;
By a worn Handle hung his heavy Can.

Cantharus is a ſort of a Cup, that *Bacchus* uſed. When *Silenus* was drunk, he carried a Staff, by which he governed his ſtumbling ſteps, as *Ovid* remarks, *Met. l.* 4.

Quique ſenex ferula titubantes ebrius artus
Suſtinet, & pando non fortiter hæret aſello.
His Staff does hardly keep him on his legs,
When mounted on his Aſs, ſee how he ſwags.

In another place *Ovid* hath this Diſtich, (*l.* 2. *de Arte Am.*)

Ebrius ecce ſenex, pando delapſus aſello,
Clamarunt Satyri, ſurge, age, ſurge pater.
Th' old Soker's drunk, from's Aſs h'as got a fall,
Rowze Daddy, rowze again, the Satyrs bawl.

You muſt know the *Satyrs* eſteemed *Silenus*, as their Father; and when they became old, they were call'd *Sileni* too. And concerning *Silenus*'s Aſs, they ſay, that he was tranſlated into Heaven, and placed among the Stars, becauſe in the Gyants War, *Silenus* rode on him, and helped *Jupiter* very much. *Arat.*

Pauſ. in Attic.

But when *Silenus* once was taken, and asked, *Quidnam eſſet hominibus optimum? What was the beſt thing that could befal men?* He was ſilent a long time, and then anſwered, *Omnibus eſſe optimum, non naſci; & natos,*

quam

quam citiſſimè interire. It is beſt for all never to be born; but being born, to die very quickly. Plut. in Conſol. Apoll. Which Expreſſion *Pliny* repeats almoſt in the ſame words, *Multi extitere, qui non naſci optimum cenſerent, aut quam citiſſime aboleri.* In Præf. l. 7.

CHAP. XIV.

The SATYRS.

BEhold! look! Thoſe are *Satyrs*, who dance in laſcivious Motions and Poſtures, under the ſhade of that tall ſpreading Oak; they have Heads armed with Horns, and Goats Feet and Legs, crooked Hands, rough hairy Bodies, and Tails not much ſhorter than Horſes Tails. There is no Animal in Nature, more ſalacious and libidinous than theſe Gods. Their Name itſelf is derived from Σάτυρ, *veretrum*. *Pauſanias* proves it by an Inſtance of ſome Mariners, who were drove upon a Deſart Iſland by a Storm, and ſaw themſelves ſurrounded with a flock of *Satyrs*; the Seamen were frighted, and betook themſelves again to their Ships, and the *Satyrs* left the *Men*, but they ſeized the *Women*, and committed all manner of wickedneſs with them.

Pauſan. in Attic.

Æuſeb. in præp. Ev. Ibid.

CHAP. XV.

The FAUNS.

THE *Fauni* which you ſee joyned with the *Satyri*, differ from them in Name only; at leaſt they are not unlike them in their looks. For they have Hoofs and Horns, and are crowned with the Branches of the Pine. When they meet drunken Perſons, they ſtupifie them (they ſay) with their looks alone. The *Boors* of the Country call them, *Dii Agreſtes*, the *Rural Gods*; and pay them the more Reſpect, becauſe they armed with Horns, and Nails, and painted in terrible Shapes.

Ovid. Faſt. 2. Idem in OEnone. Idem in Phædra. Virgil. Georg. 1.

Faunus, or *Fatuellus* (as he is otherwiſe called) was the Son of *Picus*, King of the *Latins*. His Wife and Siſter both, was *Fauna* or *Fatua*, a prophetical Lady, whom himſelf firſt Conſecrated. And the Story ſays, that this *Faunus* was the Father and *Prince* of the other *Fauni* and the *Satyrs*. The Name is derived from *fando*, or *vaticinando*; whence *Fatui* ſignifies both Perſons that ſpeak raſhly and inconſiderately, and Enthuſiaſts. Becauſe they who propheſie, deliver the Mind and Will of another, and ſpeak things, which themſelves many times do not underſtand.

Serv. in Æn. 7. Nat. Com. lib. 5. Serv. in Æn. 7. Iſid. Hiſpal. Ep.

CHAP.

CHAP. XVI.

PRIAPUS.

P. HA! What means that *Naked* God, with his Sickle, behind the Trunk of that Tree? What makes him hide the half of his Body ſo?

M. The Painter was modeſt, and therefore painted but half of him; becauſe he is an *unhandſome* and *obſcene* Deity. His Name is *Priapus*. I am aſhamed to tell the Story of him, he is ſo very filthy. And therefore I ſhall ſay only, that he was the Son of *Venus* and *Bacchus*, born at *Lampſacus*; where his Mother, hating his deformity, and the diſproportion of his Members, rejected him. Yet he pleaſed the Women of *Lampſacus*, inſomuch that their Husbands baniſhed him from the City, till by the Oracles command he was recalled and made *God of the Gardens*, and crowned with Garden Herbs. He carries a Sickle in his Hand, to cut off from the Trees all ſuperfluous Boughs, and to drive away Thieves and Beaſts, and miſchievous Birds; from whence he is called *Aviſtupor*. Therefore his Image is uſually placed in Gardens, as *Tibullus* intimates in theſe Verſes.

Pomoſiſque ruber cuſtos ponatur in hortis,
Arceat ut ſalva falce Priapus aves.

With th' ſwarthy guardian God your Orchards grace,
With his ſtiff Sickle he the Birds will chaſe.

And *Virgil. Georg. lib.* 4.

Et cuſtos furum atque avium cum falce ſaligna
Helleſpontiaci ſervet tutela Priapi.

where the Poet gives him the Epithet *Helleſpontiacus*, becauſe the City *Lampſacus* was ſituated upon the *Helleſpont*. But *Horace* relates this Office of *Priapus* ingeniouſly, where he brings in *Priapus* ſpeaking thus of himſelf. *Sat.* 8.

Olim truncus eram ficulnus, inutile lignum,
Cum faber incertus ſcamnum faceretne Priapum,
Maluit eſſe Deum. Deus inde ego furum aviumq;
Maxima formido.
Long time I lay a uſeleſs *piece of Wood,*
Till Artiſt's doubtful for what the Log *was good,*
A Stool *or* God; *reſolv'd to make a God:*
So I was made, my Form the Log receives;
A mighty Terror I to Birds and Thieves.

They ſay that this was the occaſion of the Deformity of this God: when *Juno* ſaw *Venus* big with Child, ſhe was jealous, and therefore under pretence of aſſiſting her in her Labour, ſhe ſpitefully miſus'd her, ſo that the young Child was ſpoil'd and deform'd, and from his deformity was call'd *Priapus*, and *Phallus*, and *Faſcinum*; all which three names *ſavour of Obſcenity:* tho by ſome he is call'd *Bonus Dæmon*, or *Genius*.

Vid. Phurnut.

Indeed *Juno*'s touch was not neceſſary to make the Child monſtrous: for what Offſpring can we expect from a Sot and a Whore.

CHAP.

CHAP. XVII.

ARISTÆUS.

HE is called *Ariſtæus*, whom you ſee buſied in that Nurſery of Olives, ſupporting and improving the Trees. He is employed in drawing Oil from the Olive, which Art he firſt invented. He alſo found out the uſe of Honey, and therefore you ſee ſome rows of Bee-hives near him. For which two profitable Inventions, the Antients paid him Divine Honours. Pauſ. in Arcad.

He was otherwiſe called *Nomius* and *Agræus*, and was the Son of *Apollo* by *Cyrene*; or as *Cicero* ſays, the Son of *Liber Pater*; educated by the Nymphs, and taught by them the Art of making Oil, Honey and Cheeſe. He fell in love with *Eurydice*, the Wife of *Orpheus*, and purſued her into a Wood, where a Serpent ſtung her ſo that ſhe died: the Nymphs hated him ſo much for this, that they deſtroyed all his Bees, to revenge the death of *Eurydice*. This loſs was exceedingly deplored by him. And asking his Mother's Advice, he was told by an Oracle, that he ought by Sacrifices to appeaſe *Eurydice*. Wherefore he ſacrificed to her four Bulls and four Heifers; and his loſs was ſupply'd: for ſuddenly a ſwarm of Bees burſt forth from the Carcaſſes of the Bulls. Apol. l. 2. In Ver. 6.

CHAP.

CHAP. XVIII.

TERMINUS.

BUT pray why is that Stone or Log placed there (the diſtance will not let me diſtinguiſh which of the two it is)?

M. It has place amongſt the *Rural* Gods, becauſe it is a God itſelf.

P. A God do you ſay? Surely now you jeſt, Sir.

M. No, it is not only a God, but a God greatly honour'd in this City of *Rome*: which they call *Terminus*; and ſuppoſe the limits of the Fields to be under his Protection. Let the Poet witneſs this, who thus addreſſes him. *Ovid. Faſt. l.* 2.

Termine, ſive lapis, ſive es deſertus in agro
Stipes, ab antiquis tu quoque numen habes.
Old Termin, *whether ſtump or ſtone thou be,*
The Antients give a Godhead too to thee.

Arnob. 1. contra Gent. Clem. Alex. 7. ſtrom.

The Statue of this God was either a ſquare Stone, or a Log of Wood plained: which they uſually perfum'd with Ointments and crown'd with Garlands, according to *Tibull. lib.* 1. *Eleg.* 1.

Nam veneror, ſeu ſtipes habet deſertus in agris,
Seu vetus in triviis florida ſerta lapis.

For

BRITISH
MUSEUM

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For I my Adoration freely give,
Whether a Stump forlorn my vows receive,
Or a beflower'd Stone my worſhip have.

Seneca mentions this Deity alſo: In Hip. Act. 2. Sc. 1.

—— *Nullus in campo ſacer*
Diviſit agros Arbiter populis lapis.
The ſacred Landmark then was quite unknown. Dion. Halic. l. 2.

And indeed theſe *lapides Terminales* (that is *Landmarks*) were eſteemed *ſacred*; ſo that whoever dared to move them, or Plow up, or transfer to another place, his Head became devoted to the *Diis Terminalibus*, and it was lawful for any body to kill him.

And further, though they did not Sacrifice the Lives of Animals to theſe Stones, becauſe they thought that it was not lawful to *Stain them with blood*; yet they offer'd Wafers of Bread to them, and the firſt fruits of Corn, and the like: and upon the laſt day of the year, they always obſerved Feſtivals to their Honour called *Terminalia*.

Now we paſs to the *Goddeſſes of the Woods*.

CHAP. XIX.

The Goddeſſes of the Woods.

DIANA.

P. IT is very well. Here comes a Goddeſs taller than the other Goddeſſes, in whoſe *Virgin looks* we may eaſe our Eyes, which have been Vir. Æn. 1.

been tired with the horrid ſight of thoſe mon-
Idem ibid. ſtrous Deities. Welcom *Diana*: your Hunting Habit, the Bow in your Hand, and the Quiver full of Arrows which hangs down from your Shoulders, and the Skin of a Deer faſtPauſ. in Arcad. ned to your Breaſt, diſcover you. Your Behaviour, which is free and eaſie, but modeſt and decent; your Garments, which are handſom and yet careleſs; ſhew that you are a Strab. l. 14. Virgin. Your Name Ἄρτεμις, ſhews your ἄρτεμις. *integer.* Modeſty and Honour. I wiſh that you who Homer. Od. 20. are talleſt of the Goddeſſes, to whom Women owe their Stature, would implant in them alſo a love of your Chaſtity. For I know you hate, you abhor the Converſation of the Men; and fly from the very ſight of them. You reject the Temptations of Delight, and abhor the charming *Witchcraft of Pleaſure* with all your Heart.

Ovid. Met. 4. *Actæon*, the Son of *Ariſtæus*, that famous Huntſman, fatally learned this; when he impudently looked upon you, when you were naked in the Fountain: you deferr'd not the Puniſhment of his Impurity for a moment; for ſprinkling him with the Water, you changed him into a Deer, which was afterwards torn to pieces by Dogs.

Farther Honour is due to you, becauſe you are the *Moon*, *Aſtrorum decus* (*Virg. Æn.* 9.) *the glory of the Stars*, and the only Goddeſs, who, (*Æn.* 11.)

Æternum telorum & virginitatis amorem,
Intemerata colis.
Thy ſelf untainted ſtill,
Hunting and Chaſtity thou alway lov'd. Nor

Nor am I ignorant of that famous and deſerving Action that you did to avoid the flames of *Alphæus*: when you haſtily fled to your Nymphs, who were all together in one place; and beſmear'd both your ſelf and them with dirt ſo, that when he came he did not know you: Whereby your honeſt Deceit ſucceeded according to your Intentions; and the Dirt, which fouls every thing elſe, added a new Luſtre to your Virtue. Welcome once again. *Horat. Carm. l.* 3. Pauſ. in poſter. Eliac.

Montium cuſtos, nemorumque virgo,
Quæ laborantes utero puellas
Ter vocata audis, adimiſque letho,
Diva Triformis.
Kind Guardian of my Hills and Grove
Who thrice implor'd doſt hear and ſave
The teeming Women from the grave,
Great here on Earth, in Hell, and great above.

M. So, *Palæophilus*: Have you thus long cheated me?

P, I?

M. Yes you; who have counterfeited the perſon of an ordinary and ignorant Man, till now, ſo dexterouſly?

P. I am as ignorant as I pretended. You may believe me when I ſwear, that I am altogether ignorant of theſe things that you teach me. Nor can you ſuppoſe otherwiſe from thoſe things which I now repeated about *Diana*. For from a Boy I have loved this Goddeſs for her Modeſty; and out of reſpect to her

her, I learn these few things which you heard me speak. I am wholly blind, and beg, that by your Assistance you would guide me. I speak sincerely I am a meer Freshman.

M. You can scarce make me believe so. But however, I will verifie the Proverb, *Sus Minervam*; and begin from that word that you last mentioned.

Cic. 3. de nat. Ex Demp. in Paralip. *Diana* is called *Triformis* and *Tergemina*, 1. because, though she is one, yet she has a threefold Office, for she is *Luna* in the Heavens, *Diana* upon Earth, and *Hecate* in Hell. All these three Names and Offices are ingeniously expressed in this Distich.

Terret, lustrat, agit, Proserpina, Luna, Diana,
Ima, suprema, feras, sceptro, fulgore, sagittâ.

In Theogon. Orph. in Argon. Cornut. & Artemid. 2 Oniro-crit. Porph. ap. Germ. Yet *Hesiod* esteems them three different Goddesses. 2. Because the Poets say that she has *Three Heads:* the Head of a Horse on the Right side, of a Dog on the Left, and of a Man in the midst: whence some call her τριπρόσωπον. And others ascribe to her the likeness of a Bull, a Dog, and a Lion. *Virgil* mentions her thus, (*Æn.* 4.)

Tergeminamque Hecaten, tria Virginis ora Dianæ.
—— Hecate *in her treble Form,*
Three Faces of the Virgin-Goddess see.

And *Claudian de rapt. Pros. lib.* 2.

Ecce procul ternis, Hecate, variata figuris:
Behold far off the Goddess Hecate
In threefold Shape advances.

Ap. Lil. Gyr. Thirdly, According to the Opinion of some, she is called *Triformis*, because the *Moon* hath three *several Faces*, or Shapes. The *New Moon* casts

casts a Circle of Light like an Arch. The *Half Moon* fills a Semicircle with Light, and the *Full Moon* fills a whole Circle or Orb with its Light. But let us examine these Names more nicely.

Luna is derived *à lucendo, shining*; either because *una sit, quæ noctu lucet*; *she alone shines so gloriously in the Night*; *vel quòd luce aliená splendeat*, or *because she shines by the light of another*. In *Greek* her Name is Σελήνη from Σέλας *νέον, novum lumen*; because she shines always with New Light. Her Chariot is drawn with a white and a black Horse, or with two Oxen, because she has got two Horns, sometimes a Mule is added, says *Festus*, because she is barren and shines by the Light of the Sun. Some say that a *Luna* of both Sexes hath been worshipped, especially among the *Ægyptians*: and indeed they give this property to all the other Gods. Thus both *Lunus* and *Luna* were worshipped. But with this difference, that those who worshipped *Luna*, were thought subject to the Women, and those who worshipped *Lunus*, were superiour to them. We must also observe, that the Men sacrificed to *Venus*, under the name of *Luna*, in Womens Cloaths, and the Women in Mens Cloaths *Cic. de Deor. Nat. lib. 2. Serv. in 2. Æn. Philocor. Endymion* was the *Moons* Gallant, and was mightily favoured by her: insomuch that to kiss him, she descended out of Heaven, and came to the Mountain *Latmus* or *Lathynius* in *Caria*; where he lay condemned to an eternal sleep by *Jupiter*, because when he was taken into Heaven, he impudently

Spart. de Imp. Carac.

Endymion. Apollon. 4. Argonaut. Plin. l. 2. c. 9.

impudently attempted to violate the Modesty of *Juno*. In reality, *Endymion* was a famous *Astrologer*, who first described the Course of the Moon, and he is represented *sleeping*, because he contemplated nothing but the Stars.

Hesiod. in Theog. *Hecate* may be derived from ἑκάς, *eminus*, because the *Moon darts her Rays* or *Arrows afar off*. She is said to be the Daughter of *Ceres* by *Jupiter*; and being cast out by her Mother, and exposed in the Street, the Shepherds took her up, and nourished her. For which reason, her Statue was usually set before the Doors of Houses, whence she took the Name *Propylæa*, and *Virgil* says of her, *Æn.* 4.

Paus. in Attic.

Nocturnisque Hecate triviis, ululata per urbes.

Others derive her Name from ἑκατὸν. because they sacrificed a Hundred Victims to her: or because, by her Edict, those who die and are not buried, *wander an Hundred years up and down Hell.* However, it is certain, she is called *Trivia*, *à Triviis*; for she was believed to preside over the Streets and the Ways: so that they sacrificed to her in the Streets, and the *Athenians* every New Moon made a sumptuous Supper for her there, which was eaten in the Night by the poor People of the City. They say that she was excessively tall, her Head was covered with frightful Serpents instead of Hair, and her Feet were like Serpents. She was represented encompassed with Dogs, because that Animal was *sacred* to her, and *Hesychius* says, that she was sometimes represented by *a Dog*. She presided also over Enchantments they tell us; and when she was called seven times she came

Aristop. Pluto. Lucian. in Pseudoph. Apud Gyr. Apollon. 3. Argon. Ovid. 9. Met.

came to the Sacrifices, as soon as they were finished, several Apparitions appeared, called from her *Hecatæa.* Apoll. 3. Argon.

She was called by the *Egyptians Bubastis*; her Feasts were named *Bubastea*; and the City, where they were yearly celebrated, was called *Bubastis.*

Brimo is another of the Names of *Hecate* and *Diana*: which is derived from *fremitus*, *the Cry*, which she gave when *Apollo* or *Mars* offered her Violence when she was Hunting.

She is called *Lucina* and *Opis*, because *Infantibus in lucem venientibus opem ferat*; *she helps to bring Children into the world*; which good Office (it is said) she first perform'd to her Brother *Apollo*; when as soon as her self was born, she assisted her Mother *Latona*, and did the Office of a Midwife. But was so affrighted with her Mothers pains, that she resolved never to have Children, but to live a Virgin perpetually. Aug. de Civ. 4. c. 11. Callimach. hymn. in Dian.

She is called *Chitone* and *Chitonia*, *quasi tunicata*, from χιτὼν, *tunica*; because Women after Child-birth used to sacrifice to *Juno*, and to offer to *Diana* their own and their Childrens Cloaths. Plut. 3. Sympos. c. ult.

She was named *Dictynna*, not only from the *Nets*, δίκτυα, which she used: (for she was a Huntress, and the Princess of Hunters, for which reason all Woods were dedicated to her) but also because *Britomartis* the Virgin when she Hunted fell into the *Nets*, and vowed, if she escaped, a Temple to *Diana*. She did escape, and then consecrated a Temple *Dianæ Dictynnæ*. Others relate the Story thus; When Ovid. 2. Metam. Lact. plac. 4. Theb. Britomar. tis. Schol. Aristoph.

Britomartis, whom *Diana* loved becauſe ſhe was an Huntreſs, fled from *Minos* her Lover, and caſt her ſelf into the Sea, ſhe fell into the Fiſhermen's Nets, and *Diana* made her a Goddeſs. And ſince we are talking of Hunting, give me leave to add, that the Ancients thought that *Diana* left off Hunting on the *Ides* of *Auguſt*: therefore at that time it was not lawful for any to Hunt, but they Crowned the Dogs with Garlands, and lighted Torches made of the Stubble, and hung up the hunting Inſtruments near them.

Brodæ. in auth. ex ſchol. Pindari.

We ſhall only adjoin, to what hath been ſaid, the Two Stories of *Chione* and *Meleager*.

Chione, the Daughter of *Dædalion*, was deflour'd by *Apollo* and *Mercury*; ſhe brought forth Twins; (*Philamon* a skilful *Lutiniſt*, and *Autolycus*, a famous Jugler.) *Ovid. Met. l.* 11.

Autolycus.

——— *Furtum ingenioſus ad omne,*
Qui facere aſſuerat, patriæ non degener artis,
Candida de nigris & de candentibus atra.
Cunning in theft, and wily in all ſlights,
Who could with ſubtilty deceive the ſight;
Converting white to black, and black to white.

Chione was mighty proud, and boaſted,

Se peperiſſe duos, & Diis placuiſſe duobus,
That ſhe two Sons had brought by having pleas'd two Gods;

And dared to value her ſelf above *Diana*.

———*Se præferre Dianæ*
Suſtinuit, faciemque Deæ culpavit. At illi
Ira ferox mota eſt, factiſque placabimus, inquit:
Nec mora, curvavit cornu, nervuſque ſagittam
Impulit, & meritam trajecit arundine, linguam.

She

She to Dianas *durſt her face confer,*
And blame her Beauty. With a cruel look,
She ſaid: Our deeds ſhall right us. Forthwith took
Her bow, and bent it; which ſhe ſtrongly drew;
And through her guilty tongue the arrow flew.

Meleager was puniſhed for his Father *Oeneus*'s fault, who, when he offered his firſt Fruits to the Gods, wilfully forgot *Diana*, wherefore ſhe was angry and ſent a Wild Boar into the Fields of his Kingdom of *Caledonia*, to deſtroy them. *Meleager* accompanied with many choſen Youths immediately undertook either to kill this Boar, or to drive him out of the Country. The Virgin *Atalanta* was among the Hunters, and gave the Boar the firſt wound; and ſoon after *Meleager* killed him. He eſteemed *Atalanta* more who firſt wounded the Boar, than himſelf who killed him, and therefore offered her the Boars skin. Ovid. 8. Metam.

——*Exuvias, rigidis horrentia ſetis*
Terga dat, & magnis inſignia dentibus ora.
Invidere alii totoque erat agmine murmur,
Then gave the briſtled ſpoil, and gaſtly head
With monſtrous tuſhes arm'd, which terror bred:
She in the Gift and giver pleaſure took.
All murmur with prepoſterous envy ſtrook.

The Relations of *Meleager* were enraged that the Hide was given to a Stranger, and violently took it from her: whereupon *Meleager* killed them. As ſoon as his Mother *Althæa*, underſtood that *Meleager* had killed his own Brothers, ſhe ſought revenge like a mad Woman. In *Althæa*'s Chamber was a Billet;

which, when *Meleager* was born, the Fates took and threw into the Fire; ſaying

Tempora dixerunt, eadem lignoque tibique,
O modo nate, damus: quo poſt quam carmine dicto,
Exceſſere Deæ; flagrantem mater, ab igne
Eripuit ramum ſparſitque liquentibus undis.
Servatuſque diu, Juvenis ſervaverat annos.
O lately born, one period we aſſign
To thee, and to this brand. The charm they weave
Into his fate; and then the Chamber leave.
His Mother ſnatcht it with an haſty hand
Out of the fire; and quencht the flagrant brand.
This in an inward Cloſet cloſely lays:
And by preſerving it, preſerves his days.

She therefore, moved with rage, goes to her Chamber,

——— *Dextraque averſa trementi,*
Funereum torrem medios conjecit in ignes.
— With Eyes turn'd back, her quaking hand
To trembling flames expos'd the funeral brand.

And as the Log burnt, *Meleager*, tho abſent, felt Fire in his Bowels: which conſumed him in the ſame manner, that the other was conſumed: and when at laſt the *Log* was quite turn'd to Aſhes, and the Fire out, *Meleager* at the ſame time expired, and turn'd to Duſt.

CHAP.

CHAP. XX.

PALES.

THAT old Lady which you see surrounded with *Shepherds*, is *Pales, the Goddess of Shepherds and Pasture.* Some call her *Magna Mater*, and *Vesta.* To this Goddess, they sacrificed Milk, and Wafers made of Millet, that she might make the Pastures fruitful. They instituted the Feasts called *Palilia* or *Parilia*, to her Honor; which were observed upon the Eleventh or Twelfth day of the Kalends of *May*, by the Shepherds, in the Fields: on the same day, in which *Romulus* laid the Foundation of the City. These Feasts were celebrated, to appease this Goddess, that she might drive away the Wolves, and prevent the Diseases incident to Cattle. The Solemnities observed in the *Palilia* were many. The Shepherds placed little heaps of Straw in a particular order and at a certain tain distance, then they danced and leaped over them; then they purged the Sheep and the rest of the Cattle with the fumes of Rosemary, Laurel, Sulphur, and the like: *Ovid* gives us a Description of these Rites in *Fast. lib.* 4. Virg. Ecl. 5.

Alma Pales, faveas pastoria sacra canenti,
Prosequar officio si tua facta meo.

Certe ego de vitulo cinerem, ſtipulamque fabalem
Sæpe tuli, læva, februa toſta, manu.
Certe ego tranſilui poſitas ter in ordine flammas,
Virgaque rorales laurea miſit aquas.
Favour, G Pales, now my Paſt'ral Song,
Whilſt of thy Deeds I pious mention make,
Thy Rites with Bean-ſtraw Aſhes I have done,
And with my Left Hand toſt the ſacred Cake.
Thrice o'r the flames in order rang'd I've leapt,
And holy Dew my Laurel Twig has dript.

CHAP. XXI.

FLORA.

P. YOU need not tell me who that Goddeſs is, which I ſee ſo adorned, and fine, and flouriſhing, ſo dreſſed and beautified with *Flowers*. It is *Flora* the *Goddeſs and Preſident of the Flowers*: is it not?

Lact. l. 1. c. 24.

M. It is true, the *Romans* give her the Honor of a *Goddeſs*: but in reality, ſhe was a famous Miſs, who by her naſty Trade heaped up a great deal of Money, and made the People of *Rome* the Heir to it. Particularly ſhe left a certain Sum, the yearly intereſt of which was paid, that the Games called *Florales* or *Floralia* might be Celebrated annually on her birth day. But becauſe this appeared ſcandalous, impious, and prophane to the Senate, as it really was. They covered their deſign, and worſhipped *Flora* under the Title of Goddeſs

Goddeſs of Flowers: and pretended that they offered Sacrifice to her, that the Plants and Trees might flouriſh.

Ovid follows the ſame Fiction in his *Faſti*; where he marries *Chloris*, an infamous Nymph to *Zephyrus*, and ſays that her Husband gave her the *Power over all the Flowers.* But let us return to *Flora* and her Games. Her Image, as we find in *Plutarch*, was expoſed in the Temple of *Caſtor* and *Pollux*; dreſſed in a Coat, and holding in her Right Hand the Flowers of Beans and Peaſe. For while theſe ſports were Celebrated the Officers or *Ædiles*, ſprinkled *Beans* and *Peaſe* and other Pulſe amongſt the People. Theſe Games were proclaimed and begun by ſound of Trumpet, as *Juvenal* intimates in ſaying, (*Sat.* 6.)

In Faſt. Chloris.

Val. Max. l. 2. c. 5.

——*Digniſſima certè*
Florali matrona tuba.
——*A Matron worthy ſure*
Of Flora's *Feſtal Trumpet*——

Then the lewd Women came forth in publick, and ſhewed Tricks naked. Strange! that ſuch Filthineſs ſhould be called *Flores*, and the Games *Floralia!*

CHAP. XXII.

FERONIA.

Feronia the Goddeſs of the Woods, is juſtly placed near *Flora* the *Goddeſs of the Flowers*: her name is derived *à ferendis arboribus.* The higher place is due to her becauſe Fruits are more valuable than Flowers, and Trees than ſmall and ignoble Plants. It is ſaid, ſhe had a Grove ſacred to her, under the Mountain *Soracte*: which was ſet on fire, the Neighbours were reſolve to remove the Image of *Feronia* from thence. When on a ſudden the Grove became green again. *Strabo* reports that thoſe, who were inſpired by this Goddeſs, uſed to walk barefoot upon burning Coals without hurt. (*lib.* 5.) Tho many have believed, that by the Goddeſs *Feronia* that Virtue only is meant, by which Trees, bring forth Fruits and Flowers.

Virg. 7. Æn.

CHAP. XXIII.

POMONA.

Pomona is *Pomorum Dea*, that is, the *Goddeſs*, the *Guardian*, the *Preſident* not of the Apples only, but of *all the Fruit and Product* of Trees

Trees and Plants. As you ſee, ſhe follows after *Flora* and *Feronia* in order; but in the greatneſs of her merit, ſhe far ſurpaſſes them. And hath a Prieſt who only ſerves her, called *Flamen Pomonalis.*

P. What old toothleſs Hag is that which flatters *Pomona?*

M. It is not an old Woman, but a God. I do not wonder that you are deceived, ſince in this Diſguiſe he deceived *Pomona* her ſelf: when ſhe was very buſie in looking after her Gardens and Orchards with great care, and was wholly employed in watering and ſecuring the roots, and in lopping the overgrown Branches, *Vertumnus*, a principal God amongſt the *Romans*, (called ſo *à vertendo ſe*, becauſe he had a power to turn himſelf into what ſhape he pleaſed) was in love with *Pomona*, and counterfeited the Shape of an old Woman; *(Ovid. Met. l. 4.)* Vertumnus.

Innitens baculo, poſitis per tempora canis.
With grey hair'd Noddle, leaning on a Staff.

He came into the Gardens, admired the Fruit and beauty of them, and commending her care about them, he ſaluted her. He viewed the Gardens, and from the obſervations which he had made, he began to diſcourſe of Marriage, telling her that it would add to the happineſs even of a God, to have her to Wife. Obſerve, ſays he, the Trees which creep up this Wall, How do the Apples and Plums ſtrive which ſhall excel the other in Beauty and Colour; whereas if they had not Pegs

or

or Supports, which like Husbands prop them up; they would periſh and decay.

At ſi ſtaret, ait, cœlebs ſine palmite truncus,
Nil præter frondes, quare peteretur, haberet.
Hæc quoque quæ juncta vitis requieſcit in ulmo,
Si non juncta foret, terræ acclinata jaceret:
Tu tamen exemplo non tangeris arboris hujus.
Yet, ſaith he, if this Elm ſhould grow alone,
Except for ſhade, it would be priz'd by none:
And ſo this Vine in amorous foldings wound,
If but disjoin'd, would creep upon the ground.
Yet art not thou by ſuch Examples led:
But ſhun'ſt the pleaſures of a happy bed.

All this did not move her, till *Vertumnus* changed himſelf into a young Man.

——— In juvenem rediit, & amilia demit
Inſtrumenta ſibi; taliſque apparuit illi,
Qualis ubi oppoſitas nitidiſſima ſolis imago
Evicit nubes nullaque obſtante reluxit.
Vimque parat: ſed vi non eſt opus: inque figura
Capta Dei Nympha eſt, & mutua vulnera ſenſit.
——— Again himſelf he grew.
Th' infirmities of heatleſs Age depos'd
And ſuch himſelf unto the Nymph diſclos'd.
As when the Sun, ſubduing with his rays
The muffling cloud his golden brow diſplays.
He force prepares: of force there was no need;
Struck with his Beauty, mutually they bleed.

CHAP.

CHAP. XXIV.

The NYMPHS.

NOW obſerve that great Company of neat, pretty, handſome, beautiful, charming Virgins, who are very near the Gardens of *Pomona*. Some run about the Woods, and hide themſelves in the Trunks of the aged Oaks; ſome plunge themſelves into the Fountains, and ſome ſwim in the River. They are called by one common Name *Nymphs*, ἀπὸ τῦ ἀεὶ νέας φαίνεσθαι, *becauſe they always look young*; or from the Verb φαίνειν, *ſplendere*: becauſe they are handſome. Yet all have their proper Names beſides, which they derive either from the places where they live, or the Offices that they perform; they are eſpecially diſtributed into three Claſſes, the *Celeſtial*, the *Terreſtrial*, and the *Marine* Nymphs. Phurn.

The *Celeſtial* Nymphs were thoſe *Genii*, thoſe *Souls* and *Intellects*, who guided the *Spheres* of the Heavens, and diſpenſed the Influences of the Stars to the things of the Earth. Ex Plut. Macrob. Procl.

Of the *Terreſtrial* Nymphs, ſome preſided over the Woods, and were called *Dryades* from δρῦς, *quercus*, an *Oak*, which Word principally ſignifies an *Oak*, but generally all Trees. Theſe *Dryades* had their Habitations in the *Oaks*. Other Nymphs were called *Hamadryades* from ἅμα together and δρῦς an *Oak*; for Virg. 4. Georg.

for they were born when the Oak was firſt planted, and when it periſhes they die alſo. The Antients held ſtrange Opinions concerning Oaks, they imagined that even the ſmalleſt Oak was ſent from Heaven. The *Druidæ*, Gyr. Synt. 1. Prieſts of the *Gauls*, eſteemed nothing more Divine and Sacred than the excreſcence which ſticks to Oaks. Others of the *Terreſtrial* Nymphs were called *Oreades* or *Oreſtiades*, from ὄρος, *mons*; for they preſided over the Mountains. Others *Napææ*, from νάπη, *ſaltus, vallis*, for their Province was in the Groves and the Vallies. Others *Lemoniades*, from λειμών, *pratum*, for they look after the Meadows and Fields; and others *Meliæ*, from μελία, *fraxinus*, an *Aſh*: And theſe were ſuppoſed to be the Mothers of thoſe Children, who were accidentally born under a Tree, or expoſed there.

Orph. in hymn. The *Marine* Nymphs, either preſided over the Seas, and were called *Nereides* and *Nerinæ*, from the Sea-God *Nereus*, and the Sea-Nymph *Doris* their Parents; (which *Nereus* and *Doris*, were born of *Tethys* and *Oceanus*; from whom they were called *Oceanitides* and *Oceanæ*:) or thoſe Nymphs who preſided over the *Fountains*, and were called *Naiades* and *Naides*, from Νάω, *fluo*; others inhabited the Rivers, and were called *Fluviales* or *Potamides*, from Ποταμὸς *Fluvius*; again, others preſide over the Lakes and the Ponds, and theſe were named *Limnades*, from λίμνη, a *Lake*.

All the Gods had *Nymphs* attending them, *Jupiter* ſpeaks of his, in *Ovid Met. l.* 1.

Sunt

Sunt mihi Semidei, ſunt ruſtica numina Fauni,
Et Nymphæ; Satyrique & Monticolæ Sylvani.
Half Gods and Ruſtic Fauns attend my will,
Nymphs, Satyrs, Sylvans that on mountains dwell.

Neptune had ſeveral Nymphs; in ſo much that *Heſiod* and *Pindar* call him Νυμφαγέτω, *Nymph arum ducem*, the *Captain of the Nymphs*; the Poets generally allow him fifty. *Phœbus* had the *Aganippidæ* and the *Muſes*. *Bacchus*, an innumerable Company of the *Bacchæ*, *Baſſarides*, *Eloides* and *Thyades*. *Diana* had her hunting *Nymphs*, and *Tethys* the *Nereides*. To *Juno* belonged.

—— *bis ſeptem præſtanti corpore Nymphæ.*
—— *Twice ſeven Nymphs of noble Shapes.*

I will give you the Hiſtory of two of them.

Arethuſa, was one of *Diana*'s Nymphs, her Virtue was as great as her Beauty. The pleaſantneſs of the place invited her, to cool herſelf in the Waters of a fine clear River: *Alpheus* (the God of that River) aſſumed the Shape of a Man, and aroſe out of the Water. He firſt ſaluted her with *kind Words*, and then approached near to her, but away ſhe flies, and he follows her; and when he had almoſt overtaken her, ſhe diſſolved with fear by the aſſiſtance of *Diana* whom ſhe implored, into a Fountain.

——*ſed enim cognoſcit amatas* Ovid. 5. Metam.
Amnis aquas; poſitoq; viri, quod ſumpſerat ore,
Vertitur in proprias, ut ſe illi miſceat undas.
The River his beloved Waters knew;
And putting off th' aſſumed ſhape of man,
Reſumes his own; and in my Current ran.

To

Virg. 3. Æn. To this day, *Arethusa* continues her flight and by a passage through a Cavity of the Earth she goes under ground into *Sicily*. *Alpheus* also follows by the like subterraneous Passages, till at last he unites, and marries his own Streams to those of *Arethusa* in that Island.

Echo, who is only a Voice now, was formerly a Nymph, who for her talkativeness received this punishment: *Ovid. Met. l.* 3.

Reddere de multis, ut verba noviſſima poſſet.
Fecerat hoc Juno: quia cum deprendere poſſet
Sub Jove ſæpe ſuo Nymphas in monte jacentes,
Illa Deam, longo prudens ſermone tenebat,
Dum fugerent Nymphæ.
She only could reiterate the cloſe
Of every ſpeech. This Juno *did impoſe.*
For, often when ſhe might have taken Jove,
Compreſſing there the Nymphs, who weakly ſtrove,
Her long diſcourſes made the Goddeſs ſtay.
Until the Nymphs had time to run away.

Echo by chance met *Narciſſus* rambling in the Woods; and ſhe ſo admired his handſomneſs, that ſhe fell in love with him; ſhe diſcovered her love to him, courted him, followed him, and embraced the proud Youth in her Arms; but he broke from her Embraces, and haſtily fled from her ſight, whereupon the deſpiſed *Nymph* hid her ſelf in the Woods, and pined away with Grief.

——Vox tantum, atque oſſa ſuperſunt:
Vox manet: oſſa ferunt lapidis traxiſſe figuram.
Inde latet ſylvis, nulloque in monte videtur.
Omnibus auditur; ſonus eſt, qui vivit in illa.

Nothing

Nothing was left her now but voice and bones:
The voice remains; the other turn to ſtones;
Conceal'd in Woods, in Mountains never found,
Yet heard in all: and all is but a Sound.

Narciſſus, who would neither love others, nor admit of their love, began to admire his own Beauty ſo, that the love of himſelf ruined him. *Ovid. ib.*

Fons erat illimis, nitidis argenteus undis
A Spring there was, whoſe ſilver Waters were
As ſmooth as any mirror, nor leſs clear.

When he ſtooped down to drink at this Fountain, he ſaw his own Image, he ſtaid, liked, admired, and at laſt paſſionately loved it.

Spectat inexpleto mendacem lumine formam,
Perque oculos, perit ipſe ſuos.
Looking on his falſe Form could not ſuffice,
He ruinates himſelf with his own Eyes.

The water hindered him from enjoying what he wiſhed.

——*Minimum eſt, quod amantibus obſtat.*

At length, unhappy Creature, he perceived, that he conſumed for Love of himſelf.

——*Flammas, inquit, moveoque feroque*
Quod cupio, mecum eſt; inopem me copia fecit.
O utinam, à noſtro ſecedere corpore poſſem.
Votum in amante novum eſt: vellem quod amamus abeſſet.
I ſuffer in thoſe flames which I procure.
Shall I be woo'd, or wooe? What ſhall I crave?
Since what I covet, I already have.
Too much hath made me poor! O you divine
And favouring Powers, me from my ſelf diſjoin!
Of what I love, I would de diſpoſſeſt:
This, in a Lover, is a ſtrange requeſt!

In

In a Word,

Attenuatus amore
Liquitur & cæco paulatim carpitur igne.

And at last by the favour of the Gods he was turned into the Flower *Narcissus:* (a *Daffodil.*)

CHAP. XXV.

The inferiour Rural Deities.

THE Images of these Gods are so small that we can't discern their Figures: wherefore I will only re-count their Names. And first,

Rusina, to whose Care all the parts of the *Country* are committed. Then

Colina, who reigns over the *Hills.*

Vallenia, who holds her Empire in the *Valleys.*

Hippona, who presides over the Horses and Stables, from ἵππος. This was the Name also of a beautiful Woman begotten by one *Fulvius* with a Mare. *Tertul. Apolog.*

Bubona, who hath the Care of the *Oxen, Boves.*

Seia, who takes Care of the Seed, whilst it lies buried in the Earth. Her Name derived from *Serendo.*

Segetia, is the same, under another Name; from *Seges.* Because she takes Care of the Blade, as soon as it appears green above the Ground. *Plin. lib.* 18.

Ryncina,

Ryncina, is the *Goddess of weeding*. Her Office begins *cum runcantur agri, when the Fields are to be weeded.*

Occator, is the *God of Harrowing*. His Office begins, *cum occantur agri, when the Fields are to be harrowed. Serv. Georg.* 1. *Idem ib. c.* 29.

Sator and *Sarritor*, from *Sero* and *Sarrio*, are the *Gods of Sowing and Raking*.

To the God *Robigus* was celebrated a Festival, called *Robigalia*; which was usually observed upon the 7. of the *Kalends* of *May*, to avert *Rubiginem à satis*, the *blasting of the Corn*.

Stercutius, or *Stercutus*, or *Sterculius*, who is called likewise *Sterquilinus* and *Picumnus*, is the *Rural God*, who first invented the Art *Stercorandi* of *Dunging of the Ground*.

Proserpina, is the Goddess which presides over the Corn, *when it is sprouted pretty high above the Earth, cum super terram proserpserit*. We shall speak more of her, when we discourse concerning the *Infernal Deities*.

Nodosus or *Nodutus*, is the God that takes Care of the *Nodes* and the Joynts of the Stalks.

Volusia, the Goddess who looks after the *involucra folliculorum*, the *lapping up of the Cods*; which are, as it were, the Sheaths of the Corn.

Patelina, takes Care of the Ear of the Corn, after it is broken out of the Cod.

The Goddess *Flora* presides over the Ear, when it blossoms; (*Floresit.*)

And *Lactura* or *Lactucina* to *Flora*, presides over the Ear when it begins to have Milk; (*Lactescere.*)

And *Matua* takes Care that the Ear comes to a juſt *maturity.*

Hoſtilina from *Hoſtio, æquare* (an old word:) when the Ears of the Corn are *even.* *Aug. de Civ. jam laudatus.*

Tutelina or *Tutulina*; hath the *Tutelage* of the Corn, when it is reaped.

Pilumnus, who invented the Art of Baking the Corn. *Serv. Æn.* 9.

Mellona, who invented the Art of making of Honey. (*Mellificii.*)

And *Fornax* is eſteemed a Goddeſs, becauſe before the Invention of grinding the Wheat, the Bread-Corn was parched in a *Furnace.* *Ovid* ſpeaks of this Goddeſs in *lib.* 6. *Faſt.* thus,

Facta Dea eſt Fornax, læti fornare coloni
Orant, ut vires temperet illa ſuas.
A Goddeſs Fornax *is, her th' Clowns adore,*
That they may've kindly batches by her pow'r.

Theſe *Minute Powers* are but the *Refuſe* of the Gods. Let us leave them, and turn our Eyes to the left-hand Wall in this *Pantheon*, where we ſhall ſee the *Gods of the Sea:*

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PART

BRITISH
MUSEUM

PART III.

Of the Gods of the Sea.

CHAP. I.

SECT. I.

Neptune. *His Name and Deſcent.*

P. THIS is a glorious and beautiful Scene. Are thoſe the *Gods of the Waters*? Are theſe the *Marine Gods*, whoſe numerous Companies are carried all over the liquid Plains of the Sea in Shells.

M. Thoſe are the *Gods*, the *Preſidents*, the *Princes* of the vaſt Finny Regions, and the Moderators of the flowing Waves.

P. And who is that *King* with black Hair, and blue Eyes, who holds a Scepter in his Hand like a Fork with three *Trines*, and is ſo beautifully arrayed in Garments of *Azure*? He appears handſomely in his Chariot, and is ſur- Lucian. in ſacrif. Cic. 1. de nat. Phurn.

rounded with a great Guard of Fiſhes or Men, I cannot tell which; for their upper Part has the ſhape of a Man, but their lower part the ſhape of a Fiſh.

M. It is *Neptune*; whoſe Name is derived by the change of a few Letters from *Nubendo*, ſays *Varro*; *quod mare terras obnubat*; becauſe the Sea encompaſſes, embraces, and *as it were, covers the Land.* Or, as others believe, he is ſo called from the *Ægyptian* Word (*Nephthen*) which ſignifies the Coaſts and Promontories, and other Parts of the Earth which are waſhed by the Waters. So that *Tully* (in *lib.* 2. *de Nat. Deor.*) who derives *Neptune* à *Nando*, is either miſtaken, or the place (as *Lipſius* thinks) is corrupt. *Bochart.*

It is *Neptune*, I ſay, the *Governour of the Sea*, the *Father* of the Rivers and the Fountains, and the Son of *Saturn* by *Ops*. His Mother preſerved him from the devouring Jaws of *Saturn* (who, as we remarked above, Eat up all the *Male Children* that were born to him) by by giving *Saturn* a young *Foal* to eat, in his ſtead. In *Greek* he is called Ποσειδῶν; *quia ποσὶ δεσμὸν, vinculum pedibus injicit*; *he binds our feet from walking upon the Waters.* Plut. in Crat.

When he came to Age, *Saturn*'s Kingdom was divided by Lot, and the *Maritim* parts fell to him. He and *Apollo*, by *Jupiter*'s Command, ſerved *Laomedon*, in building the Walls of *Troy*; becauſe he and ſome other Gods had plotted againſt *Jupiter*. Then he took *Amphitrite* to Wife (ſo called ἀπὸ τὸ ἀμφιτείνειν γῆν γλῶ, *quòd mare terram circumterat*, becauſe the

the *Sea beats upon the Land all about*;) He was repulſed by her a great while, but at laſt by the aſſiſtance of a Dolphin, and by the power of Flattery, he gained her. To recompenſe which kindneſs, the Dolphin was exalted to the Stars and made a Conſtellation. *Neptune* had two other Wives beſides, *Salacia*, ſo named from *Salum*, the Sea, or the *ſalt water towards the lower part and bottom of the Sea*, as S. *Auſtin* explains the word. *(De Civit D.)* And *Venilia*, from *veniendo*; becauſe the Sea *goes and comes* with the Tide; it ebbs and flows by turns.

SECT. II. *Actions of* Neptune.

IT is ſaid that he produced a *Horſe* in *Attica*, out of the ground, by ſtriking it with his *Trident*. Soph. in Oedip.

— *magno percuſſa tellure trident*i Vir. Georg. 1.
With his huge Trident having thumpt the Ground.

whence he is called *Hippius*; and ἱππόδρομος; and is eſteemed the *Preſident over the Horſe-Races*: At his Altar in the *Cirque* of *Rome*, Games were inſtituted, in which they repreſented the ancient *Romans*, by violence carrying away the *Sabine* Virgins. His Altar was under ground, and he was ſacrificed unto by the name of *Conſus, à Conſilio dando*, the *God of Counſel*: which for the moſt part ought to be given privately; and therefore the God *Conſus* was worſhipped in an obſcure and private place. The ſolemn Games *Conſualia*, which were Celebrated in the month of *March*, Pind. Od. 1 Iſthm. Var. apud Lil. Dion. Halic. l. 2. Serv. Æn. 8. Plut. in Romul. Dion. Hal. 1.

were in the honour of this God, or *Neptune*, who was called by this name. At the ſame time the Horſes left working, and the Mules were adorned with Garlands of Flowers.

Hence alſo it comes that the Chariot (as you ſee) of *Neptune* is drawn by *Hippocampi*, or *Sea-Horſes*, as well as ſometimes by *Dolphins*. Thoſe Sea-Horſes had the Tails of Fiſhes, and only two Feet; which were like the two fore-feet of a Horſe; as *Statius* deſcribes them, (*Theb. l.* 2.)

Illic Ægeo Neptunus gurgite feſſos
In portum deducit eques: prior haurit habenas
Ungula, poſtremi ſolvuntur in æquora piſces.
God Neptune's *Steeds to reſt are ſet up here,*
In the Ægean *Gulf, whoſe fore parts harneſs bear,*
Their hinder parts Fiſh ſhap'd.

Therefore *Virgil* calls them, *two-footed* Horſes, (*Bipedes*) in *Georg. lib.* 4.

—— magnum qui piſcibus æquor,
Et juncto bipedum curru metitur equorum.
—— Through vaſt Seas he glides,
Drawn by a Team half Fiſh half Horſe he rides.

Statius hath this deſcription of the motion of them, in *Achill.* 1.

—— triplici telo jubet ire jugales.
Illi ſpumiferos glomerant à pectore fluctus,
Pone natant, delentque pedum veſtigia, caudâ.
Shaking his Trident urges on his Steeds,
Who with two Feet beat from their brawny breaſts
The foaming billows; but their hinder parts
Swim, and ſo ſmooth again the curling Surge.

Homer. in hymn. Sil. l. 1. Therefore it is *Neptunes* Office, to govern the *Horſes* by Land, and the *Ships* by Sea: and without

without doubt, whenever he rides upon the waters, he makes the weather fair. *Virg. Æn.* 1.

——Tumida æquora placat,
Collectaſque fugat nubes, ſolemque reducit.
——æquora poſtquam
Proſpiciens Genitor, cœloque invectus aperto,
Flectit equos, curruque volans dat lora ſecundo.
Subſidunt undæ, tumidumque ſub axe tenanti
Sternitur æquor aquis, fugiunt vaſto æthere nimbi.

—— *He calms the Sea, then clears*
The Sky from Clouds, the Sun again appears.
So did his preſence calm the troubled Main.
Then through clear Skies Neptune *with gentle Rein*
Wheels his ſwift Chariot, and well-manag'd Horſe.
Under his thundring Ax ſwoln Billows ly,
And ſtormy Clouds forſake the clearing Sky.

SECT. III. *Sons of* Neptune.

THE moſt remarkable of his Children, were *Phorcus* or *Phorcys*, and *Proteus*.

Phorcus was his Son by the Nymph *Theſea*: He was vanquiſhed by *Atlas*, and drowned in in the Sea; his ſurviving Friends ſaid that he was made a *Sea God*, and therefore they worſhipped him. We read of another *Phorcus*, who had three Daughters, who had but one Eye between them all, which they all could uſe. When any one of them deſired to ſee any thing, ſhe fixed the Eye in her Forehead, in the ſame manner as you fix a Diamond in a Ring; when ſhe had uſed it, ſhe pulled the Eye out again that her Siſters might have it: thus they all uſed it as there was occaſion. Var. ap. Nat. Co.

Palæph. in Fab.

Tzetzchil. 2. hiſt. 44. Ovid. Met. 8.

Proteus, his other Son, was the *Keeper of the Phocæ*, or *Sea-Calves*; his Mother was the Nymph *Phœnice*. He could Convert himſelf into all ſorts of ſhapes: ſometimes he could flow like the Water, and ſometimes burn like Fire; ſometimes he was a Fiſh, a Bird, a Lion, or whatſoever he pleaſed: Nor was this wonderful power enjoyed by *Proteus* alone. For *Vertumnus*, one of the *Gods* of the *Romans*, had it: his name from *Vertendo* ſhews it, as we obſerved before in the Story of *Pomona*. And from this God *Vertumnus* comes that common Latin Expreſſion, *Bene* or *Male Vertat*; *may it ſucceed well or ill*: becauſe it is the buſineſs of the God *Vertumnus, rebus ad opinata revertentibus præeſſe*, ſays *Donatus* upon *Terence*, to *preſide over the turn of things, which happen according to expectation*: tho oftentimes what we think good, is really bad in the Concluſion; as that *Sword* was, which *Dido* received from *Æneas*, with which ſhe afterwards killed her ſelf. This is, *male vertiſſe*. Upon which ſays *Virgil Æn.* 4.

——— *enſemque recludit*
Dardanium, non hos quæſitum munus in uſus.
——*The* Trojan *Sword unſheath'd,*
A gift by him not to this uſe bequeath'd.

Neptune endued *Periclimenus Neſtor*'s Brother, with the ſame power, who was afterwards killed by *Hercules* in the ſhape of a *Fly*; for when he fought againſt *Neleus*, a *Fly* tormented him and ſtung him violently; when *Pallas* diſcovered to *Hercules* that this *Fly* was *Periclimenus*, he killed him. *Hom. Od. l.* 11.

Neptune

Neptune gave the ſame power to *Metra*, *Meſtra* or *Meſtre*, the Daughter of *Eriſichthon*; ſhe obtained this reward from him, becauſe he had debauched her: by which power ſhe was enabled to ſuccour her Father's inſatiable Hunger. (*Ovid. Met. l.* 8.)

Nunc equa, nunc ales, modo bos, modo cervus abibat,
Præbebatque avido non juſta alimenta parenti.
Now Hart-like, now a Cow, a Bird, a Mare:
And fed his hunger with ill-purchas'd Fare.

For the ſame cauſe *Cænis*, a Virgin of *Theſſaly*, obtained the ſame, or rather a greater power from *Neptune*. For he gave her power to change her Sex, and made her invulnerable; ſhe therefore turned her ſelf into a Man, and was called *Cæneus*: She fought againſt the *Centaurs*, till they overwhelmed her with a vaſt load of Trees, and buried her alive. After which, ſhe was turned into a *Bird* of her own name. *Ovid. Met. l.* 12.

CHAP. II.

Triton, *and the other* Marine *Gods.*

Triton was the Son of *Neptune* by *Amphitrite*. He was his Father's Companion, and *Trumpeter*. Down to his Navel he reſembles a Man; but his other part is like a Fiſh. His two Feet are like the fore-Feet of a Horſe: his Tail is cleft, and crooked, like a half Moon, and his Hair reſembles Wild Parſly. Heſiod. in Theog. Stat. 6. Theb. Virg. 6. Æn. 1. Apol. 4. Argon.

Two

Two Princes of *Parnaſſus* (*Virgil* and *Ovid*) give theſe deſcriptions of him. *Vir. Æn.* 10.

Hunc vehit immanis Triton, & cærula concha
Exterrens freta: cui laterum tenus hiſpida nanti,
Frons hominem præfert, in priſtim deſinit alvus.
Spumea ſemifero ſub pectore murmurat unda.
This mighty Triton *bore, frighting the Tides*
With his ſhrill Trump, his Face and hairy Sides
Above preſents a Man, a Whale the reſt,
And foamy Waves reſound beneath his Breaſt.

The other in *Metam. lib.* 1.

Cæruleum Tritona vocat, conchaque ſonanti
Inſpirare jubet, fluctuſque & flumina ſigno
Jam revocare dato. Cava buccina ſumitur illi
Tortilis in latum, qua turbine creſcit ab imo
Buccina, quæ medio concepit ubi aëra ponto,
Littora voce replet ſub utroque jacentia Phœbo.
Old Triton *riſing from the deep, he ſpies*
Whoſe ſhoulders rob'd with native purple riſe,
And bids him his loud ſounding ſhell inſpire,
And give the Floods a ſignal to retire.
He his wreath'd Trumpet takes (as giv'n in charge)
That from the turning bottom grows more large:
This when the Namen *o'er the Ocean ſounds,*
The Eaſt and Weſt from ſhore to ſhore abounds.

Heſiod. in Theog. Orph. in hymn. Heſiod. ibid.

Oceanus, another of the *Sea-Gods*, was the Son of *Cœlum* and *Veſta*; who by the Antients was called the *Father* not only of all the Rivers, but of the Animals, and of the very Gods themſelves; for they imagined, that all the things in Nature took their beginning from him. It is ſaid, he begot of his Wife *Tethys three thouſand Sons*. The moſt eminent whereof were

Nereus,

Nereus, who was nurſed and educated by the *Waves*, and afterwards dwelt in the *Ægean* Sea, and became a famous Propheſier. He begot 50 Daughters by his Wife *Doris*, which Nymphs were called after their Fathers name, *Nereides*. Horat. 1. Carm. Eurip. in Iphig. Apol. 4. Doris.

Palæmon, and his Mother *Ino*, for this reaſon were made Sea-Deities. *Ino*'s Husband *Athamas* was diſtracted, and tore his Son *Learchus* into pieces, and daſhed him againſt the Wall; *Ino* ſaw this, and feared leſt the ſame fate ſhould come upon her ſelf, and her other Son *Melicerta*; wherefore ſhe took her Son, and with him threw her ſelf into the Sea; where they were made Sea-Deities, nothing periſhed in the Waters but their Names, for their former Names were loſt in the Waves, and they found new ones: She was called *Leucothea* and he *Palæmon* by the *Greeks*, and *Portumnus* by the *Latins*.

Glaucus, the Fiſherman, became a *Sea God* by a more pleaſant way. For when he pulled the Fiſh which he had caught, out of his Nets, and laid them on the ſhore, he obſerved, that by touching a certain Herb, the Fiſh recovered their ſtrength and leapt again in the Water. He wondred at ſo ſtrange an Effect, and had a deſire to taſt this Herb; when he had taſted it, he followed his Fiſh, and leaping into the Water, became a *God of the Sea*. *Ovid. Metam. l.* 13. *Strabo.*

To theſe we may add the Story of *Canopus*, a God of the *Ægyptians*; who by the help of *Water* gained a memorable Victory over the God of the *Chaldeans*, when theſe two Nations

Nations contended about the Power and Superiority of their Gods, the Priests consented to bring the two Gods together, that they might decide their *Controversie*, the *Chaldæans* brought the God *Ignis* (*Fire*) and the *Ægyptians* brought *Canopus*; they set the two Gods near one another to Fight: *Canopus*'s Belly was a great Pitcher, filled with water, and full of holes, but so stopped with Wax, that no body could discern them. When the Fight began, *Fire* the God of the *Chaldæans* melted the Wax which stopped the holes; so that *Canopus* with rage and violence assaulted him with streams of water, and totally extinguished, vanquished and overcame him. *Ruffin. l.* 11. *c.* 26.

CHAP. III.

SECT. I.

The Monsters of the Sea. The Syrens.

Nicand. Met. 3. Ovid. Met. 3.

THERE were three *Syrens*, whose Parentage is uncertain, (tho' some say that they were the Off-spring of *Achelous* the *River*, and *Melpomene* the *Muse*) they had the Faces of Women, but the Bodies of flying Fish; they dwelt near the Promontory *Peloris* in *Sicily* (now called *Capo di Faro*) or in the Islands

Strab. l. 5. called *Sirenussæ*, which are situated in the extream parts of *Italy*, according to *Strabo*. Where, with the sweetness of their Singing, they drew all the Men to them, that sailed by those Coasts: and when by their Charms they

they brought upon them a deep ſleep, they drown'd them in the Sea, and afterwards took them out, and devoured them. Their names were *Parthenope* (who died at *Naples*, for which reaſon that City was formerly called *Parthenope*) *Ligea* and *Leucoſia*. Strab. L. 1.

That their Charms might be eaſilier received, and make the greater impreſſion on the minds of the hearers; they uſed muſical Inſtruments with their Voices: and adapted the Matter of their Songs to the temper and inclinations of the hearers. With ſome Songs they inticed the Ambitious, with others the Voluptuous, and with other Songs they drew on the Covetous to their deſtruction. *Ovid* ſays of theſe *Syrens*, *De Arte Amand. lib.* 3. Homer. Odyſſ.

Monſtra Maris Syrenes erant, quæ voce canora
Quaſlibet admiſſas detinure rates.
Syrens *were once Sea Monſters, mere decoys*
Trapanning Seamen with their tuneful voice.

P. What then? Could no Paſſengers ever eſcape this Plague?

M. Hiſtory mentions two only who eſcaped, *Ulyſſes* and *Orpheus*. The firſt was forewarned of the danger of their Charming Voices by *Circe*: wherefore he ſtopped the Ears of his Companions with Wax, and was faſt bound himſelf to the Maſt of the Ship: by which means he ſafely paſſed the fatal Coaſts. But *Orpheus* overcame them in their own Art, and evaded the temptations of their *murdering Muſick* by playing upon his Harp, and ſinging the praiſes of the Gods ſo well, that he outdid the *Syrens*. The Fates had ordained, that the Hom. Od. 1. Apol. 4. Argon.

Syrens

Syrens should live till some body who passed by heard them sing, and yet escaped alive: when therefore they saw themselves overcome, they grew desperate, and precipitated themselves into the Sea and were turned into Stones. Some write, that they were formerly Virgins, *Proserpina*'s Companions; they sought every where for her when she was stoln away by *Pluto*, and when they could not find her, they were so grieved, that they cast themselves into the Sea, and from that time were changed into Sea-Monsters. Others add, that by *Juno*'s persuasion they contended in Musick with the Muses, who overcame them, and to punish their rashness, cut off their Wings; with which they afterwads made for themselves Garlands.

Paus. in Bœot.

P. What did the Poets *signifie* by this Fiction?

M. That the *minds of Men*, as *Cicero* says, *are deposed from their proper Seats and States, by the allurements of pleasure.* It corrupts them. There is not a more deadly plague in nature to mankind than it. Whoever addicts himself altogether to pleasure, loses his Reason, and is ruined; and he that desires to decline its Charms, must stop his Ears, and not hearken to them; but must hearken to the Musick of *Orpheus*, and observe the Precepts and Instructions of the *Wise*.

Parad. 1. de senect. &c.

Now turn your Eyes to those other two Monsters, who are called

SECT.

SECT. II.

Scylla *and* Charybdis.

THE deſcription of *Scylla* is very various, for ſome ſay that ſhe was a moſt beautiful Woman from the Breaſts downward, but ſhe had ſix Dog's heads. Again, others ſay that in her upper parts ſhe reſembled a Woman, in her lower a Serpent and a Wolf. But whatever her Picture was, every body ſays that ſhe was the Daughter of *Phorcus*, and *Glaucus*'s Miſtreſs; *Circe* paſſionately loved *Glaucus*, and could not bear that *Scylla* was preferred before her by *Glaucus*: wherefore ſhe poiſoned with venemous Herbs thoſe Waters, in which *Scylla* uſed to waſh her ſelf: *Scylla* was ignorant of it, and according to her cuſtom, went into the Fountain, and when ſhe ſaw that the lower part of her Body was turned into the head of a Dog: being extremely grieved that ſhe had loſt her beauty, ſhe caſt her ſelf headlong into the Sea, where ſhe was turned into a Rock, infamous for the many Shipwrecks which happen there: which Rock is ſtill ſeen in the Sea which divides *Italy* from *Sicily* between *Meſſina* a City of *Sicily*, and *Rhegiam* (now called *Reggio*) in *Calabria*. This Rock is ſaid to be ſurrounded with Dogs and Wolves; who devour the perſons who are caſt away there. But by this is meant only, that when the Waves by a violent Storm are daſhed againſt this great Rock, the noiſe a little reſembles the barking of Dogs and the howling of Wolves.

Homer. Odyſſ.

Apoll. 4. Argon.

Myro rer. Meſſen.

Prian. l. 3.

P. You

P. You ſaid, that *Scylla* was the Daughter of *Phorcus*. But, was not ſhe rather the Daughter of *Niſus* King of *Megara*?

Scylla Niſi filia. Pauſ. in Attic.

M. No, that *Scylla* was another Woman: for *Scylla* the Daughter of King *Niſus*, was in love with *Minos* who beſieged her Father in the City *Megara*: She betrayed both her Father and her Country to him, by cutting off the Fatal lock of purple Hair, in which were contained her Father's and her Country's ſafety, and ſent it to the beſieger. *Minos* gained the City by it, but deteſted *Scyllas's* perfidiouſneſs, and hated her: She could not bear this misfortune, but was changed into a *Lark*. *Niſus* her Father was likewiſe changed into a *Spar-hawk*, which is called after his name *Niſus*: which, as if he ſtill ſought to puniſh his Daughters great baſeneſs, ſtill purſues the Lark with fury to devour her, *Virg. Georg.* 5.

Charybdis, is a vaſt Whirlpool, in the ſame *Sicilian* Sea, over againſt *Scylla*, which *abſorps* whatever comes within its *Vortex*, and Vomits it up again. Both theſe Monſters, *Scylla* and *Charybdis*, are deſcribed in *Virgil*, thus. *Æn. lib.* 3.

(*rybdis*

Dextrum Scylla latus: lævum implacata Cha-
Obſidet, atque imo barathri ter gurgite vaſtos
Sorbet in abruptum fluctus, rurſuſque ſub auras
Erigit alternos, & ſydera verberat undâ.
At Scyllam cæcis cohibet ſpeluncæ latebris
Ora exertantem, & naves in ſaxa trahentem.
Prima hominis facies, & pulchro pectore Virgo
Pube tenus: poſtrema immani corpore piſtrix,
Delphinum caudas uter commiſſa luporum.

Scylla

Scylla *the right*, Charybdis *the left ſide*
Inexorable guards: the ſwelling Tide
She at three ſoops doth from Hells bottom drain.
Diſgorging it againſt the Sky again,
That Heavens bright Flames are ſtorm'd with briny Waves.
But Scylla *lurks, hid in obſcuring Caves,*
And ſinks in rocky Mouths up Ships diſtreſt;
A Female, with a comely Virgins Breaſt,
Down to the middle; but beneath, a Whales
Body, with Wolviſh Wombs, and Dolphins Tails.

They ſay that this *Charybdis* was formerly a very ravenous Woman; who was thunderſtrook by *Jupiter*, and turned into this Gulph, becauſe ſhe ſtole *Hercules*'s Oxen.

P. What do theſe Fables of *Scylla* and *Charybdis* repreſent to us?

M. They repreſent to us Luſt and Gluttony, monſtrous Vices, which render our Voyage through this World extremely hazardous and perilous. Luſt, like *Scylla*, engages unwary Paſſengers by the beauty and pomp of her outſide, and when they are entangled in her ſnares ſhe tortures, vexes, torments and diſquiets them with a rage and fury which exceeds the madneſs of Dogs or the rapacity of Wolves. Gluttony is a *Charybdis*, a *Gulph*, a *Whirlpool*, that is inſatiable. It buries Families alive, and devours Eſtates, and conſumes Lands and Treaſures, and ſucks up all things. They are Neighbouring Vices, and like *Scylla* and *Charybdis*, are but little diſtant from each other; nay they are ſeldom ſeparate, but act with united Forces. For you will not eaſily

find a Man, who is *greatly* addicted to the *luxury of eating and drinking*; who is not also a slave to the *luxury of Concupiscence*: and besmeared with the sordid filth of base Pleasures, and wholly given up to the most vile and impudent Lusts.

But it is now time to consider the place in which the wicked are *tormented eternally*; or rather to cast down our Eyes, upon it, in the *lower Apartment* of this *Pantheon*: where the *Infernal Gods*, are painted. We will take only a transitory view of this Scene, since it will be very unpleasant to stay long in so doleful, so sad a place.

PART.

PART V.

Of the Infernal Deities.

CHAP. I.

A View of Hell.

P. O Wondrous! What a horrid and diſmal ſpectacle is here!

M. You muſt imagin that we are now in the confines of Hell. Prethee, Come along with me. I will be the ſame friend to you, which the *Sibyl* was to *Æneas* in *Virgil.* (*Æn.* 6.) Nor ſhall you need a *golden bough* to preſent to *Proſerpine.* You ſee here painted thoſe Regions of Hell which the Poet deſcribes thus (*Virg. Æn.* 6.)

Spelunca alta fuit, vaſtoque immanis hiatu,
Scrupea; tuta lacu nigro, nemorumque tenebris:
Quam ſuper haud ullæ poterant impune volantes
Tendere iter pennis: talis ſeſe halitus atris
Faucibus effundens ſupera ad convexa ferebat:
Inde locum Graii dixerunt, nomine, Avernum.

There was a deep Cave with a wondr'ous breach,
Which a foul Lake, and horrid Groves immure,
O're which not swifteſt Fowl could fly ſecure,
Such noiſom Vapours from foul Jaws exhale;
From whence the Greeks *the place* Avernus *call.*

So that *Avernus* is the name which the *Greeks* give to Hell, *quaſi ἄορνος, ſine avibus*: becauſe no Birds can fly over it: for in their flight they are certainly choaked with the poiſonous ſtench of it.

P. What *Monſters* do I ſee, *Virg. Æn. 6.)*

Veſtibulum ante ipſum, primiſq; in faucibus Orci?

M. Let the Poet anſwer your Queſtion thus;

Luctus, & ultrices poſuere cubilia Curæ:
Pallenteſque habitant morbi, triſtiſque ſenectus,
Et metus, & maleſuada fames, & turpis egeſtas,
Terribiles viſu formæ, lethumque laborque.
Tum conſanguineus lethi ſopor, and mala mentis
Gaudia, mortiferumq; adverſo in limine Bellum.
Ferreique Eumenidum thalami, & Diſcordia de-
Vipereum crimen vittis innexa cruentis. (mens
Juſt in the Gates and horrid Jaws of Hell.
Sorrow, and Fear, and pale Diſeaſes dwell,
Revenging Cares, and diſcontented Age,
Invincible Neceſſity, and Rage,
Labor, and Death, and Sleep, to Death akin,
Then all the falſe delights of deadly ſin,
Terrible Forms, Diſcord, and bloody Wars
On th' other ſide lay, broaching ſtill new Jars,
The Furies there their Iron Couches found,
Their Viperous Hair with bloody Ribbands bound.

CHAP.

CHAP. II.

Charon. *The Rivers of* Hell. Cerberus.

P. WHO is that nasty, old, battered, bearded, Fellow? Or what is his name?

M. He is the *Ferry-man of Hell*, his name is *Charon, quasi Acharon*, by an Antiphrasis, *sine gratia*. Or in the *Greek* Πορθμὸς, *portitor*, a *Ferry-man*. You see his Image painted by the Pencil; but see a more beautiful and elegant Picture of him drawn by the Pen of *Virgil*. *Æn.* 6.

Portitor has horrendus aquas, & flumina servat,
Terribilis, squalore Charon: cui plurima mento
Canities inculta jacet: stant lumina, flammæ:
Sordidus ex humeris nodo dependet amictus.
Ipse ratem conto subigit, velisque ministrat,
Et ferruginea subvectat corpora cymba,
Jam senior, sed cruda Deo viridisque senectus.
The Ferry-man of Hell, foul Charon, *keeps*
Those horrid Waters, and Infernal Deeps;
His untrimm'd Cheeks are rough with hoary Hair,
Elf-lock'd his Beard, his fiery Eyes do stare;
Ti'd o'er his Shoulders, hangs a sordid Coat;
Whose Pole; and Sails, drive in his crazy Boat,
Laden with Passengers; though old, the God
Is youthful still, his Veins still full of Blood.

P. Why does he tarry with his Boat here?

M. To take, and carry over to the other ſide of the Lake, *the ſouls of the dead:* which you ſee flocking to the Shores in Troops. Yet he takes not all promiſcuouſly, who come; but ſuch only whoſe Bodies are buried when they die. For the *Unburied.*

Centum errant annos, volitant hæc littora circum;
Tum demum admiſſi, ſtagna exoptata reviſunt.
A hundred years they on theſe Shores remain,
At laſt their long expected Paſſage gain.

But firſt they pay *Charon* his fare; which is at leaſt an halfpenny. *Lucian.*

P. Thoſe three (or four Rivers, if my Eyes do not deceive me) muſt be paſſed over by the dead, muſt they not?

Plat. In Phædone. *M.* Yes. The *firſt* of them is *Acheron*, which receives them when they come firſt. This *Acheron* was the Son of *Terra* or *Ceres*, born in a Cave, and conceived without a Father. And becauſe he could not endure light he ran down to Hell, and was changed into a River, whoſe waters are extreme bitter.

Pauſan. in Att. Heſiod. in Th. The *ſecond*, is *Styx*, which is a Lake rather than a River, was formerly the Daughter of *Oceanus*, and the Mother of the Goddeſs *Victoria* by *Acheron*. When *Victoria* was on *Jupiter*'s ſide in his War againſt the Giants, ſhe obtained this prerogative for her Mother, that no Oath that was ſworn amongſt the Gods by her name, ſhould ever be violated; For if any of the Gods broke an Oath ſworn by *Styx*, they were baniſhed from the Nectar and the Table of the Gods, a year and nine days. This is then the *Stygian* Lake,

Dii cujus jurare timent & fallere numen. Serv. in
By which the Gods themſelves dare n't falſly Æn. 6.
ſwear.

The *third* River, *Cocytus*, flows out of *Styx*, with a lamentable groaning noiſe; and imitates, and irritates the exclamation of the *Damned.*

Next comes *Phlegethon* or *Periphlegethon*, ſo called from φλέγω, *ardeo*: becauſe it ſwells with *waves of fire*, and all its ſtreams are *flames.*

When the Souls of the Dead have paſſed Heſ. in
over theſe four Rivers, they are afterwards Th.
carried to the Palace of *Pluto*: where the Gate is guarded by a Dog with three Heads, whoſe body is covered in a terrible manner with Snakes, inſtead of Hair. This Dog is the *Porter of Hell*, begotten of *Echidna* and the Giant *Typhon*. *Virgil* gives this deſcription of him. *Æn.* 6.

Cerbetus, hæc ingens latratu regna trifauci
Perſonat, adverſo recubans immanis in antro.
Stretch'd in his Kennel, monſtrous Cerberus,
round (*ſound,*
From triple Jaws makes all theſe Realms re-

And *Horace*, thus, *lib.* 3. *Od.*

Ceſſit immanis tibi blandienti
Janitor aulæ
Cerberus: *quamvis furiale centum*
Muniant angues caput ejus atque
Spiritus teter, ſanieſque manet
Ore trilingui.
E'en Cerberus *thy force confeſt*
Well pleas'd he lay and lull'd in reſt,

Tho' hundred hiſſing Serpents ſpread
And guard around his horrid head,
And Gore foam'd round his triple tongue,
He gently liſtned to thy Song.

Now let us approach the *Prince* and *Princeſs* of *Hell*, *Pluto* and *Proſerpine*.

CHAP. III.

SECT. I.

PLUTO.

THIS is *Pluto*, the *King of Hell*; begotten of *Saturn* and *Ops*; and the Brother of *Jupiter* and *Neptune*. He hath theſe *infernal* Dominions attributed to him, not only becauſe in that diviſion of his Fathers Kingdom, mentioned before, the *Weſtern* Parts fell to his Lot; but alſo as ſome ſay, becauſe the Invention of burying, and of honoring the Dead with *Funeral Obſequies* proceeded from him. For the ſame reaſon he is thought to exerciſe a *Soveraignty* over the Dead. Look upon him. He ſits on a Throne covered with Darkneſs: and diſcover, if you can his habit, and the Enſigns of his Majeſty more narrowly.

Diod. Sic. 4. Bibl.

Idem ap. Lil.

Eurip. in Phœn.

P. I ſee him, tho in the midſt of ſo much Darkneſs; and can diſtinguiſh him eaſily. He holds a Key in his Hand inſtead of a Scepter, and is crowned with Ebony.

Pauſ. in pr. Iliac. Martian.

M. Some-

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M. Sometimes I have ſeen him crowned alſo with a Diadem; ſometimes with the Flowers of *Narciſſus* (or *White Daffadils*) and ſometimes with *Cypreſs* Leaves: becauſe thoſe Plants, greatly pleaſe him; and eſpecially the *Narciſſus*, becauſe he ſtole away *Proſerpina* when ſhe gathered that Flower, as I ſhall ſhew preſently. Very often a Rod is put into his Hand in the place of a Scepter, with which he guides the Dead to Hell. And ſometimes he wears a Head-piece which makes him inviſible. His Chariot and Horſes are of a *black* Colour, and when he carried away *Proſerpine*, he rode in it. But if you would know what thoſe Keys ſignifie, which he hath in his Hand, The anſwer is plain, that they ſignifie, that when once the Dead are received into his Kingdom, the Gates are locked againſt them, and there is no *Regreſs* thence into this life again. *Virg. Æn.* 6.

Lil. Gyr. Varr. apud. Ovid. 5. Met. Pind. in Od. Hom. 5 Il. Hygin. in Aſtr. Poët.

——*Facilis deſcenſus Averni,*
Sed revocare gradum, ſuperaſque evadere ad auras
Hoc opus, hic labor eſt.
To th' Shades you go a down hill eaſie way,
But to return and re enjoy the Day,
That is a Work, a Labour, ——

P. Why is he called *Pluto*?

M. I will tell you that, and alſo the meaning of the reſt of his Names.

Pluto, in *Greek* Πλούτων comes from Πλοῦτος, *Divitiæ, Riches*: and in *Latin* he is called *Dis*; which ſignifies wealth. The Reaſon whereof is becauſe all our Wealth comes *ab inferis, hoc eſt, ex intimis terræ viſceribus, from the loweſt and*

and moſt inward Bowels of the Earth: And becauſe as *Tully* writes: all the natural powers and faculties of the Earth are under his direction, for all things go to the Earth and proceed from thence. *De Nat. Deor. lib.* 2.

Soc. ap. Plut. Phurn. Gax. ap. Lil.

His Name Ἅιδης, in *Greek*, ſignifies, *quaſi* ἀειδὴς, or *quaſi* ἀϊδρὼς, *triſtis, tenebroſus, inſpectabilis*: becauſe *he ſits in darkneſs ſo that he, cannot be openly ſeen.* Or you may derive it from α, *priv.* and εἰδεῖν, *videre.*

Ap. Lil. Gyr.

He is likewiſe called *Ageſilaus*, ἀπὸ τὸ ἄγειν τοὺς λαοὺς, *à ducendis ad inferos populis, from bringing of People to Hell.* Or, as others read the Word, *Agelaſtus*: which comes from α, *non*, and γελάω, *rideo*, becauſe *Pluto never laughs.*

Ovid. in Faſt.

Februus, from the old Word *Februo*, to *purge by Sacrifice*: becauſe *purgations* and *luſtrations*, were uſed at Funerals. Whence the Month of *February* receives alſo its Appellation: at which time eſpecially the Sacrifices called *Februa*, were offered by the *Romans* to this God.

Cic. in Varr. 6. l. Guth. l. 1. c. 4. de jurman.

Orcus, quaſi Urgus and *Uragus*, from *urgendo: quòd homines urgeat in interitum: he urges people to their deaths.* Some reject this interpretation, becauſe Ὄυεργὸς, is a *Greek* word, and ſignifies, *extremi agminis dux*, the *Commander that brings up the rere*; and in this ſenſe, the name is agreeable to *Pluto*, who ſucceeds the laſt action of our lives.

In *Feſtus* we find him called *Quietatis*: *quòd morte quietem cunctis afferat. Becauſe by death he brings reſt to all things.*

He

He is called *Summanus, quaſi ſummus. Deorum Manium*, the *Chief of the Dii Manes*, or the *Gods*, the *Ghoſts of the dead.* The Thunder that happens in the Night is attributed to him: whence he is commonly ſtyled alſo, the *infernal Jupiter*; the *Stygian Jupiter*, the third *Jupiter*, as *Neptune* is, *Jupiter ſecundus, the Second Jupiter.* Aug. 4. de Civ.

P. What was the Office and Power of *Pluto?*

M. If you do not fully underſtand that from what hath been ſaid already, the *Fates* will tell you, who thus beſpeak him; *Claud. de Raip. Proſerp.*

——— *O, maxime noctis*
Arbiter, umbrarumq; potens, cui noſtra laborant
Stamina, qui finem cunctis, & ſemina præbes.
Naſcendique vices alterna morte rependis,
Qui vitam, lethumque regis.
Great Prince o'th' gloomy regions of the dead,
For whom we hourly move our Wheel and Thread, (*ſway,*
Of Natures growth and end thou haſt the
All Mortals Birth with Death thou doſt repay;
Who doſt command 'em both. ———

CHAP.

CHAP. IV.

PLUTUS.

I joyn *Plutus* to *Pluto* (altho *Plutus* be not an Infernal God) becauſe their Names and Offices were very like and agreeable; where I will take this occaſion to ſay ſomething of him. For they are both of them *Gods of Riches*; which are the Root of all Evil, and which, Nature our common Parent, had placed near Hell, and indeed there is not a nearer way to Hell than to hunt mightily after Riches.

Heſ. in Th. This *Plutus* was the Son of *Jaſon* or *Jaſius* by *Ceres*: He was blind and lame, injudicious, and mighty timorous, and indeed theſe infirmities are juſtly aſcribed to him; for if he was not blind and injudicious, he would never paſs by good Men, and heap his Treaſures on the bad. He is lame, for great Eſtates come ſlowly. He is fearful and timorous; becauſe rich Men watch their Treaſures with a great deal of Fear and Care.

CHAP.

CHAP. V.

SECT. I.

PROSERPINE.

M. SHE, who ſits next to *Pluto*, is the *Queen of Hell*, the *Infernal Juno*, the *Lady* (as the *Greeks* commonly call her, Δέσποινα, *Domina*,) and deareſt Wife of *Pluto*; the Daughter of *Ceres* and *Jupiter*, ſhe is called both *Proſerpine* and *Libera*. *Jupiter*, her Father, begat her when he was diſguiſed in the Shape of a Bull; and after ſhe was born and grown up, he debauched her himſelf in the ſhape of a Dragon. Whence it came to paſs, that in the *Myſteries* of the *Sabazia*, a *Golden Snake* folded in a Circle was produced, which, when any were initiated, were uſually put into their Boſoms, and received again when it ſlid down from them below.

Virg. 6. Pauſ. in Arcad. Heſiod. in Th. Arnob. l. 5. Euſeb. præp. Ev.

P. But by what Fate became *Proſerpine* the Wife of this *Black* God?

M. Thus: When all the Goddeſſes refuſed to marry *Pluto* becauſe he was ſo deformed. Vexed at this contempt and ſcorn, and troubled that he was forced to live a ſingle life always: in a rage he ſeated himſelf in his Chariot, and aroſe on a ſudden from a Den in *Sicily*; he ſaw a company of very beautiful Virgins, gathering Flowers in the Fields of *Enna* (a beautiful place,

Cic. 6. in Verr.

place, ſituated about the middle of the Iſland, and therefore called *umbilicus Siciliæ*) one of them, *Proſerpina*, pleaſed him above the reſt, for ſhe ſurpaſſed them all in beauty. He came raging with love, and carried her with him from that place; and on a ſudden he ſank into the Earth near *Syracuſe*; in the place where he deſcended a Lake aroſe. And *Cicero* ſays that the People of *Syracuſe* keep yearly Feſtivals, to which great multitudes of both Sexes flock.

Ibid.

O poor Lady! I am troubled at her misfortune, her unhappineſs moves my Compaſſion. But what followed?

M. The Nymphs her Companions were grievouſly affrighted, and fled away to any place where they could expect ſafety. In the mean time, *Ceres*, the Mother of *Proſerpine*, comes; who by chance was abſent when her Daughter was ſtoln; ſhe ſeeks her Daughter amongſt her Acquaintance, a long time, but in vain. Therefore in the next place ſhe kindles Torches, by the Flame burſt forth from the top of the Mountain *Ætna*, and goes with them to ſeek her Daughter throughout the World: neither did ſhe give over her vain Labour, till the Nymph *Arethuſa* fully aſſured her that *Proſerpine* was ſtoln by *Pluto*, and carried down into his Kingdoms. And then in great anger ſhe haſtned and expoſtulated with *Jupiter*, concerning the *Violence* that was offered to her Daughter. In ſhort *Jupiter* promiſed to reſtore *Proſerpine* again, if ſhe had not yet taſted any thing in Hell. *Ceres* went

Serv. In Georg.

Ceres went joyfully down, and *Proſerpine* full of triumph and gladneſs, prepar'd to return again into this World; when one *Aſcalaphus* diſcovers, that he ſaw *Proſerpine*, while ſhe walked in *Pluto*'s Orchard, pluck a Pomegranate and eat ſome Grains of it; whereupon *Proſerpine*'s Journey was immediately ſtopp'd. *Ceres*, the Mother, amaz'd at this new miſchance, and incens'd at the fatal Diſcovery of *Aſcalaphus*, turned him into an *Owl*, a Bird of an *ill Omen*, and unlucky to all who ſee it. And at laſt by the importunity of her Prayers to *Jupiter*, ſhe extorted this Favour from him, that he ſhould give leave to *Proſerpine* to live half the year, at leaſt, with her in the *Heavens*; and the other half ſhe might be below in *Hell* with her Husband. *Ovid. Met. l.* 5. Aſcalaphus

Et Dea regnorum Numen commune duorum,
Cum matre eſt totidem, totidem cum conjuge menſes.
The Goddeſs now in either Empire ſways,
Six Months with Ceres, *ſix with* Pluto *ſtays.*

Proſerpine afterwards lov'd this diſagreeable Husband ſo much, that ſhe was jealous; and changed *Mentha*, who was his Miſtreſs, into a Herb of her own Name. (*Mint.*) Menthe.

SECT. II.

An Explication of the Fable.

P. YOU have told a very pretty Story. Pray what is the ſignification of it?

M. The ſignification of it is this. *Ceres* is the

Var. ap. Aug. 7. de Civ. Euſeb. 1. præp. Ev.

the *Earth*, and her Daughter *Proſerpine* the Fertility of the Earth; or rather the Seed by which it is fertile. Which Seed lies buried in the Ground in the Winter, and in the Summer it breaks forth and becomes Fruit. Thus *Proſerpine* (the Emblem of this Seed) lives half of the year in Hell, and the other half in Heaven. Others refer this to the *Moon* which is hid from us in the Hemiſphere of the Countries beneath us, as long as it ſhines to us in our own.

Some believe that *Hecate* is the ſame with *Proſerpine*. And if you are willing to follow their Opinion, you muſt call to mind what I ſaid before, where I treated of *Diana*.

Let us now turn our Eyes towards the *Tribunal of* Pluto; where you ſee in that diſmal Picture, continual Trials, and all Perſons, as well the Accuſers as Offenders, that have been formerly wicked in their Lives, receive their Deaths impartially from the Three *Fates*; after Death they receive their Condemnation impartially from Three *Judges*, and after Condemnation their Puniſhment impartially from Three *tormenting Furies*.

CHAP.

CHAP. VI.

The FATES.

P. WHere are thoſe *Fates*? Shew me Sir.

M. Thoſe three *Old Ladies* are the *Fates*: their Garments are made of Ermine white as Snow, which is bordered with Purple. They were born either of *Nox* and *Erebus*, or of Neceſſity, or the Sea, or of that *rude and indigeſted Maſs*, which the Antients called *Chaos*. In *Latin* their Name is *Parcæ*, from *Partus*, as *Varro* thinks; becauſe they diſtribute good and bad things to Perſons at their Births. Or from *parcendo*, by an *Antiphraſis*, as others generally ſay, becauſe they *ſpare no body*: they are likewiſe called *Fatum*, *Fate*; and are *Three* in number, becauſe they order the paſt, preſent and future time. Fate ſays *Tully*, is all that, *quod à Deo conſtitutum & deſignatum eſt, ut eveniat, quod Græci* εἱμαρμένην *appellant*: *Which God hath decreed and reſolved ſhall come to paſs*; and which the *Grecians* call εἱμαρμένη. It is, ſays *Chryſippus*, *a perpetual certain and unavoidable ſeries and chain of things*: *Sempiterna quædam & indeclinabilis rerum ſeries & catena ſeſe volvens & implicans per dexteros conſequentiæ ordines, è quibus connexa eſt*; *Wrapping up and enfolding up itſelf in an order of conſequences, which compoſe the ſeveral links, and follow*

Catull. in Epit. Thet. Heſiod. Plat. l. 10. de rep. Lycophr.

Serv. in Æn. 1. Euſeb. 6. præp.

De fat. & 1. de Divin. Boet. n. Top.

Var. ap. Lil.

follow one another to all eternity. Fatum is derived from *fando*: because when any one is born these three Sisters pronounce what Fate will befal him; as we saw above in the Story of *Meleager*.

P. What are their Names and Offices?

M. The Name of one is *Clotho*, from the Verb κλώθω, to *spin*. The Second is call'd *Lachesis*, from λαγχάνω, *sortior*. The Third *Atropos*, from α *priv.* and τρέπω, *verto*; because she is *unalterable, unchangeable*. These Names the *Grecians* give them; the *Romans* call them *Nona*, *Decima*, and *Morta*.

Cæsen. Vind. ap. Gyr.

To them is entrusted the management of the fatal Thread of Life. For *Clotho* draws the Thread betwixt her Fingers. *Lachesis* turns about the Wheel: and *Atropos* cuts the Thread spun, with a pair of Scissors. That is, *Clotho* gives us Life, and brings us into the World. *Lachesis* determines the Fortune that shall befal us here: and *Atropos* concludes our Lives. One, says *Servius*, speaks, the other writes, and the third spins. (*Æn.* 1.)

CHAP. VII.

The FURIES.

P. AND what are those *Monsters* called, that have the *Faces of Women*. Their looks are full of Terror; they hold lighted Torches

Torches in their hands: Snakes and Serpents lash their Necks and Shoulders?

M. They are the *Furies, Furiæ*; who are so called, *quòd homines sceleratos in furorem agant*; *because they make Men mad with the stings of Conscience.* They are otherwise call'd *Diræ, Eumenides* and *Canes*; but their proper Names are *Alecto, Tisiphone* and *Megæra*, three Sisters born of *Nox* and *Acheron*, and they are esteemed Virgins; because, since they are the Avengers of all Wickedness, nothing can pervert them from inflicting the punishment that is due to the Offender. Virg. 3. Æn. 8. 4. 6. 12. Suid. & Orph. in hymn.

P. Why are there only three Furies?

M. Because there are three predominant Passions of the Mind, *Anger, Covetousness* and *Lust*, by which Mankind is chiefly hurried into all sorts of Wickedness. For *Anger* begets Revenge. *Covetousness* provokes us to get immoderate Wealth by right or wrong: and *Lust* persuades us to pursue our Pleasures at any rate. Indeed some add a *fourth Fury*, called *Lisse, Madness*; but she is easily reduced to the other three. As also *Erinnys*, a Name common to them all. Isid. ap. Gyr. Eurip. in Herc. fur.

P. What is the Office of these *Furies*?

M. They are appointed to observe and punish the Crimes of ill Men; and to torment the *Consciences* of *secret* Offenders. Whence they are commonly also entitled, *Deæ Speculatrices & vindices facinorum*; *The Goddesses, the Discoverers and Revengers of evil Actions.* They punish and torment the Wicked, by frightning and following them with *burning*

Torches. You see the Picture of them there; now hear their Description in *Virgil. Æn.* 12.

Dicuntur geminæ pestes, cognomine Diræ,
Quas & Tartaream, Nox intempesta Megæram,
Uno eodemque tulit partu, paribusque revinxit,
Serpentum spiris, ventosasque addidit alas.
There are two Hags, the Diræ *stil'd, brought forth*
By everlasting Night, at one sad Birth,
To Hell's Megæra, *who with Sergents join'd,*
Girded their wasts, and wings with tempest lin'd.

P. What did the Poets intend by these Furies?

M. Only, says *Cicero*, that they who have done any wicked and unlawful thing are tormented and affrighted, not with the *Blows*, and the *Burning Torches* of the *Furies*, as it is in the Fable, but with the Stings of their own evil Consciences. *Sua enim quemque fraus* (says he, *Or. pro Rosc. Am.*) *& suus terror maxime vexat: suum quemque scelus exagitat, amentiaque afficit; suæ malæ cogitationes, conscientiæque animi terrent. Hæ sunt impiis assiduæ domesticæ Furiæ, quæ dies noctesque pœnas à sceleribus repetunt. Every ones own Fraud, and his own Terror vexes him most. Every ones own Wickedness torments and enrages him: his own evil Thoughts, and the Lashes of his Conscience affright him. These are constant and domestick Furies to the wicked; that night and day exact the punishment of them that their Crimes deserve*

CHAP.

CHAP. VIII.

NIGHT, DEATH, SLEEP.

P. YOU have made mention of *Nox* and *Erebus*. Are they (I pray you) of the number of the Gods?

M. Yes, *Nox*, is of all the Gods the moſt *Antient*; ſhe was the Brother of *Erebus*, and the Daughter of the firſt *Chaos*. And of thoſe two *Nox* and *Erebus*, *Mors*, *Death*, was born; who is dreſs'd uſually with a ſpeckled Garment and black Wings. But there are no Temples, nor Sacrifices, nor Prieſts conſecrated to *Mors*: becauſe ſhe is a Goddeſs whom no Prayers can move, nor Sacrifices pacifie. *Somnus*, *Sleep*, hath Wings too; and is thus ſaluted by *Iris* in the Name of *Juno*, when ſhe came to his Palace.

Hor. 2. ſerm. Orph. in hymn. Il. ξ. Virg. 5. Æn. Ovid. Met. 11.

Somne, quies rerum, placidiſſime Somne Deorum,
Pax animi, quem cura fugit, qui corpora duris
Feſſa miniſteriis mulces, reparaſque labori.
Thou reſt o' th' World, Sleep, *the moſt peaceful God,*
Who driv'ſt care from the mind, and doſt unload
The tir'd Limbs of all their wearineſs,
And for new Toil the Body doſt refreſh.

Virgil ſays, that there are in this Palace of *Somnus* two Gates, by which Dreams paſs and repaſs.

Æn. 6.

Sunt geminæ Somni portæ, quarum altera fertur
Cornea, quâ veris facilis datur exitus umbris:
Altera candenti perfecta nitens Elephanto:
Sed falsa ad cœlum mittunt insomnia manes.
There are two Gates of Sleep, one made of Horn,
Through which true Visions to the Skies are born:
The other Ivory, polish'd purely bright,
Whence false Dreams sally to Ethereal Light.

Ovid. 11. Met. Virg. 6. Æn.

Morpheus the Servant of *Somnus*, who can put on any shape or figure, presents these Dreams to those who sleep; and these Dreams are brought from a great spreading Elm in Hell, under whose shade they usually sit.

CHAP. IX.

The Judges of Hell, MINOS, ÆACUS, RHADAMANTHUS.

Hom. 2. Odyss.

NEAR the three *Furies*, and the three *Fates*, you see the three *Judges of Hell*, *Minos*, *Rhadamanthus* and *Æacus*; who are believed to be the Judges *of the Souls of the Dead*; because they exercised the Offices of Judges in *Crete* with the greatest Prudence, Discretion and Justice. The two first were the Sons of *Jupiter* by *Europa*; the last was the Son of *Jupiter* by *Ægina*; and when all the Subjects of Queen *Ægina* were swept away in a Plague, besides himself, he begged of his Father, that he would repair the Race of Mankind, (which

Ovid. 7. Met.

was

was almoſt extinct) and *Jupiter* heard his Prayer. And turned a great multitude of *Ants* which crept about an hollow old Oak, into *Men*; who afterwards were called *Myrmidones* from Μύρμηξ, an *Ant*.

Theſe Three had their particular Province aſſigned by *Pluto* in this manner, that *Rhadamanthus* ſhould judge the *Aſiaticks*, and *Æacus* the *Europeans*; each holding a Staff in his Hand. But *Minos* ſhould have a Golden Sceptre, and ſit alone, and over-ſee the Judgments of *Rhadamanthus* and *Æacus*. And if in their Courts there aroſe a Caſe that was ambiguous and difficult, then *Minos* ſhould take the Cognizance thereof, and decide it. *Tully* (*in Tuſc. lib.* 1.) adds to theſe a fourth Judge, *Triptolemus*. But we have already diſcourſed of him in his place. Plat. in Gorgia.

CHAP. X.

SECT. I.

The moſt Famous of the Condemned *in Hell.*

FRom the *Judges*, let us proceed to the *Criminals*, whom you ſee repreſented there in horrid Colours. It will be enough if we remark the moſt celebrated of them, and ſhew their Crimes, and the Puniſhments which accrued to them from thence.

SECT. II.

The Giants.

Heſiod in Theog. THeſe Giants were the Sons of *Terra* (*the Earth*) when it was impregnated by the Blood of *Cœlum*, which flowed from that diſhonourable Wound which his Son *Saturn* gave him. They are all very high in Stature, with horrible *Dragons* Feet, their Looks and their Bodies are altogether full of Terror. Their Homer. Odyſſ. 12. Impudence was ſo great, that they ſtrove to depoſe *Jupiter* from the poſſeſſion of Heaven. And when they engaged with the *Celeſtial Gods*, Ovid. 1. Met. they heaped up Mountains upon Mountains, and from thence darted Trees, ſet on fire, againſt the Gods and Heaven. They hurled likewiſe Duris Samius. prodigious maſſy Stones, and ſolid Rocks, ſome of which falling upon the Earth again, became Mountains; others fell into the Sea, and became Iſlands. This Battel was fought Nat. Com. l. 6. upon the *Phlegræan* Plains near the Borders of *Campania*, which Country is called *Phlegra* from *Phlego*, φλέγω, *uro*, for it abounds with ſubterraneous Fires, and hot Baths, which flow continually. The Giants were beaten, and all cut off either by the Thunder of *Jupiter*, the Arrows of *Apollo*, or by the Arms of the reſt of the Gods. And ſome ſay, that out of the Blood of the ſlain, which was ſpilt upon the Earth, Serpents, and ſuch envenomed and pernicious Animals were produced. The moſt eminent of theſe Giants were,

Typhœus

Typhæus or *Typhon*, the Son of *Juno*; conceived by her without a Father: so vast was his Magnitude, that, he touched the East with one Hand, and the West with the other, and the Heavens with the Crown of his Head. A hundred Dragons Heads grew from his Shoulders; his Body was covered with Wings, and rugged Hair; his Eyes sparkled with Fire, and his Mouth belch'd out Flames. Yet he was overcome, and the Island *Sicily* was thrown upon him, the whole Island was scarcely big enough to cover him. *Ovid. (Met. lib. 5.)* Homer. hymn. in Apollon.

Nititur ille quidem, pugnatque resurgere sæpe:
Dextra sed Ausonio manus est subjecta Peloro,
Læva, Pachyne, tibi; Lilybæo curra premuntur;
Prægravat Ætna caput.
Ausonian Pelorus *his right hand*
Down weighs; Pachyne *on the left doth stand*;
His legs are under Lilybæus *spred*;
And Ætna's *bases charge his horrid head.*

Pelorus, *Pachynus* and *Lilybæus*, are the three *Promontories*, which are the three Corners of *Sicily*; the Island bears the shape of a Triangle, and is from thence called *Trinacria*.

Ægæon, was another prodigious and fierce Giant who had an hundred Hands, and fifty Heads, according to *Virgil.* (*Æn.* 10.)

Ægæon qualis, centum cui brachia dicunt,
Centenæsque manus, quinquaginta oribus ignem
Pectoribusque arsisse: Jovis cum fulmina contra
Tot paribus streperet clypeis, tot stringeret enses.
Such they the hundred handed Giant fame,
Who belch'd from fifty mouths devouring Flame,

When

When arm'd againſt Jove's *Thunder-bolts, he wields*
As many Swords, as many ratling Shields.

Hom. Il. 1. Wherefore he was called *Centumgeminus*; and by the *Græcians Briareus*. He hurled a hundred Rocks againſt *Jupiter* at one throw. Yet *Jupiter* daſhed him down and bound him in a hundred Chains; and thruſt him under the Mountain *Ætna*: where as often as he moves his ſides, the Mountain caſts forth great Flames of Fire.

Callimach. in lavacr. Del.

Virg. 6. Æn. *Aloeus*, becauſe of his Age could not in this War take up Arms againſt the Gods. But he ſent *Otbus* and *Ephialtes* (which his Wife had by *Neptune*, who from him were called *Aloïdæ*) they went in their Father *Aloeus*'s ſtead, and aſſiſted the Giants. But the ſame Fate attended them, and alſo ſuffered the puniſhment of their raſhneſs in Hell.

Apoll. 1. *Tityus* was the Son of *Jupiter* and *Elara*; born in a ſubterraneous Cave, in which *Jupiter* hid his Mother, fearing the Anger of *Juno*. She brought forth a Child of ſo prodigious a bulk, that the Earth was rent that he might have a paſſage out of the Cave; and from thence he was believed to be the *Son of the Earth*. *Juno* afterwards perſuaded this Giant to accuſe *Latona* of Adultery; whereupon *Jupiter* ſtruck him with Thunder down into Hell. And there he lies ſtretched out and covers nine Acres of Ground with his Body; a Vulture continually gnaws his Liver, which grows again every Month. *Virgil* deſcribes him in the ſame manner. *Æn. 6.*

Necnon

Necnon & Tityum Terræ omniparentis alumnum
Cernere erat; cui tota novem per jugera corpus
Porrigitur, roſtroque immanis vultur adunco,
Immortale jecur tundens, fœcundaque pœnis
Viſcera, rimaturque epulis, habitatque ſub alto
Pectore, nec fibris requies datur ulla renatis.
Th' All-parent Earth's huge Off-ſpring I beheld,
Tityus, *whoſe Body nine whole Acres fill'd;*
Where a huge Vulture, with a crooked Bill,
Lies tearing his immortal Liver ſtill,
And, Dainties ſearching, dwells upon his Breaſt,
Nor grants to his renewing Bowels reſt.

To theſe we may add the *Titans*, the Sons of *Terra* and *Cœlum*. The Chief of whom was *Titanus Saturn*'s elder Brother, who made War againſt *Jupiter*, becauſe *Jupiter* uſurp'd that Kingdom which was due to him by hereditary right. In this War *Titan* and his Party were beaten, and afterwards caſt down into Hell. Æſchyl. in Prometh.

SECT. III.

Other Famous Offenders.

Phlegyas, King of the *Lapithæ* in *Theſſalia*, was the Father of the Nymph *Coronis*; and when he heard that *Apollo* had debauch'd his Daughter, he went in anger, and fired the Temple of *Apollo* at *Delphi*. For which the God ſhot him through the Body with an Arrow, and ordained him this puniſhment; a great Stone hangs over his Head, which he imagines every moment will fall down and cruſh him in pieces. Thus he ſits perpetually fearing what will never come to paſs; which makes

make him frequently cry out, (*Virg. Æn. 6.*)

Diſcite juſtitiam monitii, & non temnere Divos.
Learn Juſtice hence, and don't deſpiſe the Gods.

Ixion was the Son of this *Phlegyas*. He killed his own Siſter, and obtained his Pardon from the Gods, who advanced him to Heaven; his Proſperity made him wanton, ſo that he attempted to violate *Juno*. It was told to *Jupiter* who ſent a Cloud in the ſhape of *Juno*; which the deceived Lover embraced, and from thence thoſe Monſters the *Centaurs* were born. Whereupon he was thrown down to the Earth again; where becauſe he boaſted every where that he knew the *Queen of the Gods*, he was ſtruck with Thunder down into *Hell*, and tied faſt to a Wheel, which turns about tontinually.

Salmoneus, King of *Elis*; whoſe ambition was not ſatisfied with an earthly Crown, for he deſired Divine Honours, and that the People might eſteem him a God; he built a brazen Bridge over the City, and drove his Chariot over it, imitating, by this noiſe, *Jupiter's* Thunder; he threw down lighted Torches, and thoſe who were ſtruck by them, were taken and killed. *Jupiter* would not ſuffer ſo great inſolence, wherefore he threw the *proud Man* head-long out of his Stage into Hell, where I ſaw him, ſays he in *Virgil Æn. 6.*

Vidi crudeles dantem Salmonea pœnas;
Dum flammas Jovis & ſonitus imitatur Olympi.
I ſaw Salmoneus *as he tortur'd ſate,*
Who Lightning could, and Thunder imitate;

Siſyphus was a famous Robber, killed by *Theſeus*. He is condemned in Hell to roll a great,

great, *& non exſuperabile ſaxum, and an inſuperable ſtone,* to the top of a high Hill; and as oft as the Stone almoſt touches the top of the Mountain, it ſlides down again.

The *Belides,* fifty Virgins Siſters, ſo called from their Grandfather *Belus,* named alſo *Danaïdes,* from their Father *Danaus,* who married them to the fifty Sons of his Brother. The Oracle foretold, that *Danaus* ſhould be ſlain by his Son-in-Law, wherefore he commanded his Daughters to provide Daggers, and on their Wedding Nights, to kill all their Husbands. All the Daughters performed their Promiſes and killed their Husbands; but *Hypermneſtra* ſpared *Lynceus* her Husband, who afterwards killed *Danaus,* and took his Kingdom. This great Impiety was thus puniſhed, they are condemned to draw water out of a deep Well, and fill a Tub, that like a Sieve, is full of holes. The water runs out of the Tub, as faſt as it is put in, ſo that they are tormented with an unprofitable labour, without end. Thus *Ovid* ſays of them. (*Met. l.* 4.) Herod. in Argon.

Aſſiduas repetunt, quas perdunt Belides undas.
They hourly fetch the Water that they ſpill.

Tantalus is another remarkable Criminal, he was the Son of *Jupiter* by the Nymph *Plota.* He invited all the Gods to a Feaſt, to get a plain and clear proof of their Divinity; when they came, he killed and quartered his own Son *Pelops,* and boiled him, and ſet the *joynts* before them to eat. All the Gods abſtained from ſuch horrid Diet, except *Ceres,* who eat one of the Child's Shoulders. Afterwards the Euſeb. Præp. Ev. Pelops.

Gods

Gods sent *Mercury* to re-cal him to Life, and gave him an Ivory Shoulder, instead of the Shoulder which *Ceres* had eaten. This *Pelops* was the Husband of *Hippodamia*, of whom *Atreus* and *Thyestes* were born. The latter whereof was banished, because he corrupted his Brother *Atreus*'s Wife; and when he was re-called from thence, he eat up those Children that he had by her. For *Atreus* killed them, and brought them in Dishes to the Table, where he and *Thyestes* Dined together. It is said that the Sun was not able to endure so horrible a sight, but turned his Course back again to the East. But as *Tantalus*'s Crime was greater so was his Punishment. For he is tormented with eternal Hunger and Thirst, in the midst of Plenty both of Meat and Drink. For he stands in water up to the Lips, but cannot drink it; and Meat is placed just by his Mouth, which he cannot take hold on. Besides (*Virg. Æn. 6.*)

Pindar. in Olymp.

Atreus Thyestes.

Homer. Odyss. λ.

Hunc super atra silex jamjam lapsura, cadentiq;
Imminet assimilis.

——*A huge Stone*
Ready to drop hangs o'er his cursed head

The former part of his punishment is thus expressed by *Ovid.*

Quærit aquas in aquis, & poma fugacia captat
Tantalus; hoc illi garrula lingua dedit.
Half drown'd he thirsts, the dangling apples swing
From's gaping chops. This comes of pratling.

For they say he divulged the secrets of the Gods unto Men.

Now

Now this Fable of *Tantalus* repreſents to us the condition of a *Miſer*; who in the midſt of plenty *ſuffers want*; and wants as much the things which he hath as thoſe which he has not. As *Horace* rightly ſays, where he ridicules the covetous man thus. (*Serm. lib.* 1.)

Tantalus à labris ſitiens fugientia captat
Flumina. Quid rides? mutato nomine, de te
Fabula narratur.
Tho' Tantalus, *you've heard, do ſtand chin-deep*
In water, yet he cannot get a ſip.
At which you ſmile: now all on't would be true,
Were the name chang'd, and the tale told of you.

CHAP. XI.

Monſters *of Hell.*

THere are many ſtrange Pictures of theſe infernal Monſters, but the moſt deformed are the

Centaurs, who were the antient Inhabitants of *Theſſalia*; and the firſt who tamed Horſes, and uſed them in War. Their Neighbours, who firſt ſaw them on Horſe-back, thought that they had partly the Members of a Man, and partly the Limbs of an Horſe. But the Poets tell us another Story, for they ſay that *Ixion* begot them of a Cloud, which he believed to be *Juno*; from whence they are called *Nubigenæ* in *Virgil Æn.* 6: and *Bacchus* is ſaid to have overcome them.

Geryon,

Geryon, becauſe he was the *King* of the three Iſlands which are called *Balearides*, is feigned *tricorporem eſſe & tergeminum*, to *have three bodies*. Or it may be, becauſe there were three Brothers of the ſame Name; whoſe Minds and Affections were ſo united, that they ſeemed to be governed, and to live by one *Soul*. They add, that *Geryon* kept *Oxen*, which devoured the Strangers that came to him; they were guarded by a Dog with two Heads, and a Dragon with ſeven. *Hercules* killed the *Guard*, and drove the *Oxen* afterwards away.

Serv. Æn. 1. The *Harpyes*, (*Harpyiæ*) are ſo called from ἁρπάζω, *rapio*. They were born of *Oceanus* and *Terra*, with the Faces of Virgins, the Bodies of Birds; their Hands were armed with Claws, and their Habitation was in the Iſlands. Their Names were *Aello*, *Ocypete* and *Celeno*; which laſt brought forth *Zephyrus* (the *Weſt-Wind*) and *Balius*, and *Xanthus*, the Horſes of *Achilles*. *Virgil* gives us a deſcription of theſe three Siſters (*Æn.* 3) thus.

At ſubito horrifico lapſu de montibus adſunt
Harpyiæ; & magno quatiunt clangoribus alas:
Sivæ Diræ, ſeu ſint Diræ, obſcænæque volucres:
Triſtius haud illis monſtrum eſt, nec ſævior ulla
Peſtis, & ira Deum, Stygiis ſeſe extulit undis.
Virginei volucrum vultus, fœdiſſima ventris
Proluvies, uncæque manus, & pallida ſemper
Ora fame.
But from the Mountains, with a ſpeedy flight,
On thundring Wings Harpies *themſelves invite;*
Be they foul Birds, Furies, or Goddeſſes.

No

No Monſter like to theſe, no Plague more fell,
Nor ſharper Vengeance Heaven e'er call'd from Hell.
Theſe Fowl have Virgins Faces, and hook'd Claws;
Still purging Bellies, always greedy Maws,
With Hunger pale.

To the three *Harpyes*, add the three *Gorgons*, *Meduſa*, *Stheno*, and *Euryale*; who were the Daughters of *Phorcus* and *Cete*. Inſtead of Hair, their Heads were covered with *Vipers*: which ſo terrified the beholder, that they turned him preſently into a *Stone*. Perhaps they intended to repreſent by this part of the Fable, the extraordinary Beauty of theſe Siſters; ſo that whoſoever ſaw them were amazed, and ſtood fixed like Stones. There were other *Gorgones* beſides, born of the ſame Parents: who were called Vir. Æn. 6.

Lamiæ, or *Empuſæ*. They had only one Eye, and one Tooth, common to them all: They kept this Tooth and Eye at home in a little Veſſel, and which ſoever of them went abroad, ſhe uſed them. They had the Faces of Women, and alſo the Necks and Breaſts. But below they were covered with Scales, and they had the Tails of Serpents. They uſed to entice Men and then devour them. Their Breaſts were naked, and their Boſom was open: they looked on the ground out of modeſty; thus they tempted Men to diſcourſe with them, and when they came near, theſe *Lamiæ* uſed to fly in their Faces, and ſtrangle them, and tear Æſch. in Prom. Dion. Hiſt. Lib.

them to pieces barbarously. And what more plainly expresses the devilish Arts of wicked Women? Against whom the Scriptures caution us in these words, *Lamiæ nudaverunt mammam* (Lam. 4. 3.) *The Lamiæ have made naked their Breasts.* Others only mention one *Lamia*, who was a most beautiful Woman: *Jupiter* debauch'd her, and *Juno* through jealousie, deprived her of the Children that she bore; she became distracted with grief, and devoured other peoples Children in their Cradles.

Durif. 2. rer. Libyc.

The *Chimæra*, is a Monster which vomiteth forth fire. He hath the Head and Breast of a Lion, the Belly of a Goat, and the Tail of a Dragon.

Hom. Il ζ. Hes. in Theog.

Prima Leo, postrema Draco, media inde Capella.

And so *Ovid* himself describes him:

Quoque Chimæra jugo, mediis in partibus hircum,
Pectus & ora Leæ, caudam Draconis habebat.
——And on the craggy top
Chimæra *dwells, with Lions face and mane,*
A Goats rough body and a Dragons train.

A *Volcano* in *Lycia* occasioned this Fable: for in the top of that Mountain were Lions, in the middle (where was Pasture) Goats lived, and the bottom of it abounded with Serpents. *Bellerophon* made this Mountain habitable, and is therefore said to have killed the *Chimæra*. *Pausan. in Corinth.*

The

The Monſter *Sphinx* was begotten of *Typhon* and *Echidna*. She had the Head and Face of a young Woman, the Wings of a Bird, and the Body and Feet of a Dog. She lived in the Mountain *Sphincius*; aſſaulted all Paſſengers, and infeſted the Country about *Thebes*; inſomuch that *Apollo* was conſulted concerning her; who returned anſwer; that, unleſs ſome body did reſolve the Riddle of *Sphinx*, there would be no end of that great evil. Many endeavoured to explain it, but were overcome and torn in pieces by the Monſter. *Creon* at that time was King of *Thebes*; who publiſhed an Edict throughout all *Greece*; in which, if any one could explain the Riddle of *Sphinx*, he promiſed, that he would give him to Wife his own Siſter *Jocaſta*. The Riddle was this; *Quodnam animal mane quadrupes, meridie bipes, veſperi tripes eſſet? What Animal is that, which goes upon four Feet in the morning, upon two at noon, and upon three at night?* *Oedipus* encouraged with the hopes of the Reward, undertook it, and happily explain'd it; ſo that the *Sphinx* was enraged, and caſt her ſelf headlong from a Rock and died. He ſaid that *that Animal* was a *Man*: who in his Infancy creeps upon his Hands and Feet, and is *quadrupes*: but afterwards, he becomes *bipes*, for he is then ſupported by nothing but by his *two feet*. When he is Old, his Staff like a *third foot*, ſupports him in walking, ſo that he is then *Tripes*. Vid. Nat. Com.

Stat. Theb. 1. Plutar. Ælian. & alii.

This *Oedipus* was the Son of *Laius*, King of *Thebes*, who commanded a Soldier to deſtroy him in a Wood, becauſe the Oracle foretold that he would be killed by his own Son. But the Soldier being moved with pity towards the Child, and afraid to imbrue his Hands in Royal Blood, wherefore he pierced his Feet with a Hook, and hanged him upon a Tree, to be kill'd with Hunger. One of the Shepherds of *Polybus*, King of *Corinth*, found him, and brought him to the Queen, who, becauſe ſhe had no Children, educated him as her own Son. *Oedipus* (for that name they gave him from his *ſwollen feet*, from Οἰδέω, *tumeo*, and πούς, *pes*,) when he came to Age, knew that King *Polybus* was not his Father, and reſolved to find out his Parents; conſulting the Oracle, he was told that he ſhould meet his Father in *Phocis*. In his Journey a quarrel aroſe amongſt ſome Paſſengers, and he killed his Father, whom he did not know: and then going to *Thebes*, he overcame *Sphinx*, and for his reward, he married *Jocaſta*, who was his Mother, of which he was ignorant: he had by her two Sons, *Eteocles* and *Polynices*, and two Daughters, *Antigone* and *Iſmena*. When afterwards he found by clear proof, that he had killed his Father, and married his Mother, he was ſeized with ſo great madneſs, that he pulled out his own Eyes; and had killed himſelf, if his Daughter *Antigone* (who led him about after he was blind) had not hindred him.

Senec. Oedip.

Eteocles

Eteocles and *Polynices*, the Sons of *Oedipus* and *Jocaſta*, ſucceeded their Father in the Government, they reigned a Year apiece in their turns. *Eteocles* reigned the firſt Year, and then refuſed to admit his Brother *Polynices* to the Throne. Whereupon a War aroſe, and the two Brothers in a Duel killed each other, Their Enmity ſurvived their Bodies; for when their two Bodies were placed on the ſame Pile to be burnt by the ſame Fire, the Flames refuſed to unite, but divided themſelves into two parts. Stat. in Theb.

CHAP. XII.

The Elyſium.

THere is a place in the Kingdom below, abounding with pleaſure, and delights, which is called the *Elyſium*, from λύσις, *ſolutione*; becauſe thither the *ſouls of the good come, corporeis ſolutæ vinculis, after they are looſed from the Chains of the Body*; when they have been purged from the light offences, that they have contracted in this World. *Æneas* received this deſcription from one of the Inhabitants of this place. *Virg. Æn. 6.*

Quiſque ſuos patimur manes; exinde per amplum
Mittimur Elyſium, & pauci læta arva tenemus.
All ſuffer for themſelves; few to the vaſt
And gladſome fields of fair Elyſium *haſt.*

Thoſe Fields afterwards are deſcrib'd thus by the ſame Poet. *Ibid.*

Devenere locos lætos, & amœna vireta
Fortunatorum nemorum, ſedeſque beatas.
Largior hic campos æther & lumine veſtit
Purpureo, ſolemque ſuum, ſua ſydera norunt.
This done, they came to Seats of joy and reſt,
Groves, happy Manſions of the ever bleſt,
Which larger Skies cloath with a Purple Grey,
New Stars attending their own God of day.

CHAP. XIII.

The River Lethe.

THere is a River in Hell called *Lethe*, from the *Greek* λήθη, *Forgetfulneſs*. For if any body drinks this water he immediately forgets all things paſt. So that when the *Souls* of the *Pious* have ſpent many Ages in the *Elyſian* Fields, they drink the Water of *Lethe*, and are believed to paſs into new Bodies, and return into the World again. And it is neceſſary, that they forget both the pleaſures that they have received in *Elyſium*, and the miſeries that they did heretofore endure in this life, that they may willingly return into this miſerable life again. (*Virg. Æn. 6.*)

——— *Animæ*

——— *Animæ quibus altera fato*
Corpora debentur, Lethæi ad fluminis undam
Securos latices, & longa oblivia potant.
——— *Souls that by Fate*
Are doom'd to take new ſhapes, at Lethe's *Brink,*
Quaff ſecure Draughts, and long Oblivion drink:

Theſe Souls went out from *Elyſium* by that *Ivory* Gate, which you ſee painted in the lower part of this Wall: And if you pleaſe, we will go out thro' this Gate, and leave theſe infernal Regions, to view more beautiful, tho' not leſs ridiculous Images of the other Gods.

PART V.

Of the Dii Minorum Gentium; *or the* Subordinate Deities.

CHAP. I.

The Penates.

NOW *Palæophilus*, let us view the fifth diviſion of this *Fabulous Pantheon*, in which are contained the *Dii Minorum Gentium*, or the *Subordinate Deities*; which are otherwiſe called *Semones*, *Minuti*, *Plebeii*, and *Patellarii*: They are painted without confuſion in very good order, and very diſtinctly; if we conſider how infinite the number of them was. It is plain, that the *Romans* had almoſt as many Gods as there are things. And indeed, how great is the number of Gods who preſide

preſide over inconſiderable things, ſince there are three Gods to keep one Door; firſt, the God *Forculus* looks after the Door, the Goddeſs *Cardua* after the Hinges, and *Limentinus* after the Threſhold. I ſhall conſider only thoſe lightly, who aſſiſt or any ways preſerve Mankind from their Birth to their Death.

The *Penates* derive their name from *Penus, Proviſion: eſt enim omne, quo veſcuntur homines, penus*, ſays *Tully*: *for all that, that men eat is included in the name of Penus.* Or perhaps, *quod penitus inſident*, becauſe they are placed in the moſt *inward and ſecret parts* of Heaven, where they reign, ſays *Varro*; and thence are called by the Poets *penetrales*, and the place where their Images were kept was called *Penetrale*. Yet we neither know their number, nor the names of them: tho' both our Lives and our Underſtandings are owing to them; for they entirely govern us by their reaſon, their heat, and their ſpirit. The antient *Hetruſci* called them *Conſentes* and *Complices*: ſuppoſing that they be *Jupiter*'s Counſellors, and the chief of the Gods. And many reckon *Jupiter* himſelf, together with *Juno* and *Minerva*, among the *Penates*. But I ſhall ſpeak ſomething more clearly in this matter. De Nat. 2. Ap. Arnob. l. 3. Virg. Æn. 1. & 5.

There were *three orders* of the *Dii Penates*. 1: Thoſe who governed Kingdoms and Provinces, and were abſolutely and ſolely called *Penates*. 2. Thoſe who preſided over Cities only, and theſe were called *Patrii Penates*, Θεοὶ πατρῷοι, the *Gods of the Country*; of whom *Æneas* ſpeaks in *Virgil*,

Tu

Macr. 3. Sat. 14. Virg. Æn. 2. & 4. Plut. 4. Symp. q. 1.

Tu genitor cape ſacra manu, Patrioſque Penates.
You Father of our holy things take care,
And of our Country-Godlings.

Theſe were alſo called Θεοὶ μεγάλοι, the *Great Gods*. 3. Thoſe who preſided over particular Houſes, and were called *Penates parvi:* of whom the Poets make frequent mention, and particularly *Virgil*, where he ſpeaks of the fifty ſervant-Maids, whoſe buſineſs it was to look after the Victuals, *& flammis adolere Penates*, (*Æn.* 1.) And in another place he ſays, *& ſparſos fraterna cæde Penates.* Again it is obſervable, that by the word *Penates*, is oftentimes ſignified the *Houſes* themſelves, in which theſe Gods were worſhipped. As when it is ſaid in *Virgil* (*Æn.* 8.) *Noſtris ſuccede Penatibus hoſpes*; and when *Tully* ſays, *exterminare aliquem à ſuis penatibus Diis*, or *liberos pellere domo, ac prohibere Penatibus:* In which Sentences *Penates* has the ſame ſignification with *Domus*.

Vir. Æn. 8. Cic. pro domo. Pro. Sext. Fab. decl. 260.

Lib. 1.

Timæus, and from him *Dionyſius* ſays, that theſe *Penates* had no proper Shape or Figure; but were Wooden or Brazen Rods, ſhaped ſomewhat like Trumpets. But it is alſo thought by others, that they had the ſhape of *Young men* with Spears, which they held apart from one another.

CHAP.

CHAP. II.

The Lares.

THE *Lares* were the iſſue of the ſtoln Embraces of *Mercury* with the Nymph *Lara*: for when by her prating ſhe had diſcovered ſome of *Jupiter's* Amours: He was enraged and cut out her Tongue and baniſhed her to the *Stygian* Lake: It was *Mercury's* Office to convey her thither, in the Journey he raviſhed her. (*Ovid. Faſt. l.* 2.)

Fitque gravis, Geminoſque parit, qui compita ſervant:
Et vigilant noſtra ſemper in æde Lares.
Grows big, and brings forth Twins, the Lares *call'd,*
That guard the ways, and Houſhold Gods are held.

So they became *Domeſtick Gods*, and preſided over the Ways and the Streets, and were worſhipped there. The *Games*, Celebrated in their honour, were called *Compitalitii*, and *Compitalitia*, or *Compitalia*: in which the Effigies of Men and Women, made of Wooll, were hung in the Streets; and ſo many Balls, made of Wooll, as there are ſervants in the Family; and ſo many compleat Images, as there were Children. The meaning

Mart. 3.1. Epigr. Arno. 32. Varr. de re ruſt. & 5. de ling. Lat. Feſt. ap. Lil.

ing of which cuſtom was this; Theſe Feaſts were dedicated to the *Lares*, who were eſteemed Infernal Gods; the People deſiring hereby that theſe Gods would be contented with theſe woollen Images, and ſpare the perſons repreſented by them. When the *Roman* Youths laid aſide their *Childrens Gowns (Bullas)* they Conſecrated and hung them up to the *Dii Lares*, as ſays *Perſius*.

Bullaque ſuccinctis Laribus donata pependit.

Theſe *Lares* were cloathed with the Skins of Dogs, according to *Plutarch in Probl.* Nay, if you will believe *Plautus*, themſelves were faſhioned in the ſhape of Dogs. Whence that Animal was ſacred to them: And the place, which was Conſecrated to them was called *Lararium*.

Tibul. l. 1. Juven. Sat. 9. & 12. Arnob. 5. ex Var.

In their Sacrifices, they offered the firſt of the Fruits of the year; and ſupplicated them with Wine and Incenſe; and adorned them with Chaplets and Garlands. The beginning of which Worſhip came from hence; that antiently the *dead*, who were buried at home, were worſhipped as Gods, and called *Lares*. And beſides we find in *Pliny (Epiſt. l. 10.)* That they ſacrificed with Wine and Incenſe, to the Images of the Emperours, whilſt they yet lived.

CHAP.

CHAP. III.

SECT. I.

The Genii. *Their Name.*

Genius is derived from *Geno* (a word heretofore uſed for *Gigno*;) for they thought that this *Genius* or ſpirit of Nature could produce and *beget* all things. or becauſe it aſſiſted in our *Generation*, or becauſe it is *generated* with us: or laſtly becauſe it protects and defends us when we are *begotten*. Whence the marriage Bed, called *Genialis Lectus*, was adorned to the honur of this *Genius*; and the day of our Births, which is uſually ſpent in extraordinary mirth, was alſo called *Genialis dies*. And in like manner thoſe who live merrily, and paſs their time in eaſe and ſoftneſs, according to the inclinations of their minds are ſaid to favour their *Genius*, and to live a *genial* life. Aug. 7. de Civ. Cic. 2. deor. & 2. de invent. Cenſor. de die nat. 3. Iſidor. 8. Etym. c. ult.

Theſe *Genii* were by the *Grecians* called *Dæmones*, from *δαημονες, exterreo, pavefacio*, as *Euſebius* thinks: or *quaſi* δαήμονες, *prudentes, ſcientes, periti, rerumque præſcii*; becauſe they gave *oracular* anſwers to thoſe who conſulted them. Whence ſome think, that famous and very deſerving Men become *Dæmons* after their Deaths: who are ſays *Plutarch*, a middle ſort betwixt Men and Gods. Plat. in Cratylo. Iſidor. 8. Etym. Ex Heſiod. Plat. ibid. Lid. de orac. def.

SECT.

SECT. II.

Their Images.

Stat. 5. Theb.

THE Images, of the *Genii*, reſembled for the moſt part the form of a *Serpent*; according to *Perſius* and his Commentators, *Sat.* 1.

Pinge duos angues, pueri, ſacer eſt locus; extra Meiite. (place,
Paint here two Snakes, my Lads, ſacred's the Pray piſs without.

V. Cerd. Corn. in Æn.

Sometimes alſo they were like a Boy, or a Girl, or an old Man; and crowned with the Leaves of the *Plane Tree*, which was *genialis Arbor, a Tree ſacred to the* Genii.

SECT. III.

Sacrifices.

TO the *Genii* were ſacrificed Wine and Flowers; eſpecially upon every ones birth-day, whence ſays *Perſius* (*Sat.* 6.)

Funde merum Genio.
To our good Genius the briſk liquor fill.

And *Horace* (2. *Epiſt.* 1.)

Floribus

Floribus & vino genium memorem brevis horæ.
Mindful how ſoon our flitting breath is gone,
Our Genius we with Wine and Flowers atone. Plut. in Aul. Calph.

To thoſe, they added *Incenſe* and parched bread Corn ſtrewed with Salt. Sometimes alſo a Swine was ſacrificed: tho *Cenſorinus* writes, that it was not uſual to Sacrifice to the *Genii* with the bloud and ſlaughter of any thing, ſince we ought not to take life from other Creatures on that day in which we received it. Ecl. 5. Hor. 3. Carm.

SECT. IV.

Offices.

THE *Genii* were appointed the continual Guardians, Overſeers, and ſafe Keepers of the Men (as the Women's Guardians and Protectors were *Juno*'s) from their Cradles, to their Graves. They likewiſe carried the Prayers of Men to the Gods, and interceded for them. Whence ſome call them *Præſtites*, ſays *Martianus*, *quòd præſunt gerundis omnibus*, becauſe *they are ſet over the management of all things.* Polit. Miſcell. c. 89. Arrian. in Epict. 2. De nupt.

To every Perſon were aſſigned two *Genii*, a *Bonus Genius*, and a *Malus Genius*: *Horace* calls them *Album* and *Nigrum Genium*, (2. *Ep.* 2.) a *white* and a *black* one. And *Hiſtory* tells us, that there did appear to *Caſſius* a *black* and evil *Genius*, in the figure of a Man of a vaſt Stature: Plut. de Il. & Oſir.

ture: they asked him who he was; and he answered, *se esse* Κακοδαίμονα, *that he was his evil Genius* (*Val. Max. lib.* 1.) These two *Genii* are understood, says *Servius*, in those words of the Poet: *Quisque suos patimur Manes.* (*Virg. Æn.* 6.) For the *Good Genius* which is given to us at our births, impels us to Virtue, and the *evil Genius* on the contrary provokes us to Vice.

Nor were these *Genii* assigned to Men only; for several Countries had their *Genius*, who therefore was called *Numen loci*, the *Deity of the place.* Nay *Genii* were allotted to all Houses, and Doors, and Stables, and Hearths. And because the Hearths were usually covered with *Slates* (*laterculis*,) therefore the *God of the Hearths* was called *Lateranus.* But of these, enough. Let us now proceed to the other inferior Deities.

Id. Æn. 7.
Prud. in Symm.
Lib. Syn. 1.

CHAP. IV.

The Nuptial *Gods and Goddesses.*

FIve Deities were so absolutely necessary to all Marriages that none could lawfully be solemnized without them. They were, *Jupiter perfectus seu adultus, Juno perfecta seu adulta, Venus, Suada,* and *Diana.* Besides which were worshipped at all Marriages several *Inferiour* Gods and Goddesses (*minores & quasi Plebii Dii.*) *Juga-*

Jugatinus, who joyned the Man and the Woman together in *jugo Matrimonii*, the *Yoak* of Matrimony. Ang. de Civ. 4. cii.

Domiducus, who guided the Bride into the Bridegrooms Houſe, (*domi duceret.*) Id. ibid. & l. 9. c. 9.

Domitius, who ſhould keep the Bride there, (*domi teneret.*)

Manturna, whoſe Office was to ſee that the Wife continued with her Husband.

Then the Goddeſs *Virginenſis*, and alſo the Goddeſs *Cinxia Juno*, was invoked when the Virgins Girdle was unlooſed.

Priapus or *Mutinus*, in whoſe filthy Lap the Bride was commanded to ſit, according to a very religious and modeſt cuſtom, forſooth! Aug. 6.

Pertunda, or *Partunda*, was alſo worſhipped; concerning her St. *Auguſtin* thus adviſes us, *parcatur humanæ verecundiæ. Spare the modeſty of humane Nature.*

Viriplaca, reconciles Husbands to their Wives. A Temple at *Rome* was Dedicated to her; whither the *married Couple* uſually repaired when any quarrel aroſe between them; and ſpeaking to one another there, the things which were fit, they laid aſide all their anger, and returned home together friendly. Val. Max. l. 2. c. 1.

The Goddeſs *Matuta*, according to the opinion of ſome, was the Daughter of *Cadmus*, whom the *Greeks* call *Leucothea* or *Ino*. The *Maid Servants* were not ſuffered to come with in her Temple: but the married Women admitted one of them, and afterwards buffeted her. Of this Goddeſs no *Mother* deſired bleſſings to her own, but to her *Siſters* Children: Ovid. Met. 3. Plut. in Camillo. & quæſt. Rom. 1.

and therefore while they were present at her Sacrifices, they carried not their own, but their Sisters Children in their Arms.

Aug. l. 7. The Goddess *Mena* presided over the Womens *monthly Courses*; and was the same with the *Moon*. As μήνη in *Greek* is *Luna*.

And *Februa* was employed in the same affair, she was so called from *Februo*, to *purge*.

CHAP. V.

The Gods presiding over Women with Child.

THree Gods assisted big-bellied Women, when their assistance was asked.

Pilumnus from *Pilum*, a Roling-Pin which we use in making of Bread.

Intercidona, the Goddess, *ab interciſione ſecuris*, the *cutting of the Hatchet* in felling of Wood.

Deverra, from the Brooms *quibus verritur*; *with which things are bruſh'd clean.*

And by the means of these three Duties, the *Dii Sylvani* (the wild *Gods of the Woods*) who were pernicious to *breeding Women*, were driven away. For as neither the Trees, says S. *Austin*, are cut down without an *Ax*, nor Bread made without a *Roller*, nor things preserved clean without a *Brush*; so since those Instruments are thought signs of good Housewifery, it was supposed, that these wild uncleanly Gods would never dare to enter into the Cham-

Chamber of a *breeding Woman.* S. *Auguſt. de Civit. Dei. lib.* 7.

CHAP. VI.

The Gods and Goddeſſes preſiding over Women in Labour.

THeſe Goddeſſes aſſiſted Women in Travel, and promoted the happy Birth of the Child.

Juno Lucina; whoſe Image thus formed. One hand was empty, and ready as it were to receive the newborn Babe, the other hand held a lighted Torch, by which was ſignified, that light of life, which all who are born enjoy. Nat. Co.

Diana. (tho ſome make no difference between her and *Lucina*) *Tymæus* ſpeaks very handſomely, when he relates that *Diana's* Temple was burnt the ſame night in which *Alexander* was born; ſays he, it is no wonder that ſhe was abſent from her Houſe, when her aſſiſtance was neceſſary at the *Labour* of *Olympias*, *Alexander's* Mother. She is called *Solvizona*, for when Women lay in the firſt time they looſed their *Zona* or Girdle and dedicated it to *Diana.* Catull. carm. ad Dian. 12. de Nat. 1. Theocr. Phyll. 17.

Egeria is ſo called *à partu egerendo*, from *caſting forth the Birth.*

Proſa or *Prorſa*, or *Parima* (who was called alſo *Poſtverta* and *Anteverta*) looked after the Birth Gell. l. & c. 19. Plut.

Ro. q. 25 Ælian. Val. hiſt. Birth of the Child; it was in her power to make the Birth eaſie and regular, or difficult and prepoſterous.

Managaneta, preſided alſo over the Infant, both before and after its Birth.

Laſtly, the Goddeſs *Latona* of whom we have ſpoken in her place. It was thought that ſhe very much loved a Dunghil Cock: becauſe a Cock was preſent when ſhe brought forth *Diana* and *Apollo*, ſome imagine, that the preſence of a Cock renders the Womens Labours eaſie. Auſon. Idyll. 11.

Nixii Dii, ſo called *ab enitendo* from *ſtriving*. *Quòd niteretur tum mater, tum fœtus, both the Mother and the Child ſtruggle at that time.* The Mother ſtruggles thro' pain, and the Child, that he may come into the World.

CHAP. VII.

The Deities preſiding over Infants at the time of their Birth, and after.

Aug. 4. de Civ. c. 11. THeſe Deities preſided over Children in the time of their Birth and afterwards.

Janus, who ſhould open *Januam vitæ, the Door of Life*, to them.

Opis, who *opem ferret*, ſhould aſſiſt them when they come into the World.

Aug. 4. c. 8. *Naſcio* or *Natio*, a Goddeſs ſo call'd from the *Latin* Word *Naſci* to be born.

Cunia,

Cunia, quæ cunis præest, who attends the Cradle, and watches the Infants while they lie and ſleep.

Carmenta, who ſings their Deſtinies.

Vagitanus or *Vaticanus,* who takes care of them, when they cry.

Levana, à levando, from lifting them up from the Ground, For when a Child was born, the Midwife conſtantly laid the Child on the ground, and the Father, or ſomebody appointed by him, lifted it from the ground, and from thence, *tollere liberos,* ſignifies *to educate Children.* Varr. 2. de vita Pop. Rom.

Rumina, who milks the Breaſt for the Child. *Ruma* is an old word ſignifying a Breaſt. Aug. 4. cap. 8.

Potina, quæ potionem præberet, who ſhould give it Drink.

Educa or *Eduſa,* who ſhould give it meat. Aug. ib.

Oſſilago, who ſhould faſten the Bones, and harden the Body.

Carna or *Carnea,* who ſhould keep the inward parts ſafe. To this Goddeſs they ſacrificed upon the *Kalends* of *June* with Bacon, and Cake made of Beans. Whence thoſe *Kalends* were called *Fabariæ.* Macrob. 1. Sat. c. 2.

The Goddeſs *Nundina* was ſo called from *nono die,* the *ninth day* of the Child's Age: which was *Dies luſtricus,* the *Day of the Purification:* in which the Name was given it, if it was a Boy: if it was a Girl, this Ceremony was performed on the eighth day. Feſt. v. Luſtrici.

Statilinus or *Statanus,* who ſhould teach the Children to ſtand and walk; and preſerve them falling.

Fabulinus, who look'd after them when they began to ſpeak; *à fando.*

Paventia, quæ illis pavorem averteret, the Goddeſs, who ſhould preſerve them from Frights.

CHAP. VIII.

The Gods and Goddeſſes preſiding over adult Perſons.

Aug. 4. c. 11. OUR ſeveral actions are ſuppoſed to be under the protection of divers Gods.

Juventus or *Juventas*, protects us in the beginning of our youth, when we have thrown off the *Childs Coat.*

Aug. 4. de Civ. c. 16. Var. 4. de L. 1. *Agenoria*, excites to *Action.*

Strenua, encourages us to behave our ſelves *ſtrenuouſly* and bravely in all occaſions.

Stimula, who eggs us on to do extraordinary actions.

Plut. Qu. Rom. 1. *Horta*, is the Goddeſs, who exhorts us to undertake noble Enterprizes. Her Temple at *Rome* ſtood always open: and ſome call her, *Hora.*

Aug. 4. cap. 16. *Quies* had her Temple without the City, and was ſuppoſed to be the Donor of Peace and *Quietneſs.*

Id. ibid. *Murcia* renders Men to be lazy, idle, and dull, (*Murcides.*)

Adeona and *Abeona* by whoſe protection we have power to go out and come in.

Vibilia,

Vibilia, who brings wanderers into the way again.

Vacuna, protects the idle and lazy. Id. c. 2.

Fessonia, quæ fessos recrearet, who should recreate and refresh the weary.

The Goddess *Meditrina* hath her Name from *medendo*, and her Sacrifices were called *Meditrinalia*, in which they drank both new and old Wine instead of Physick. Varr. & Fest.

The Goddess *Vitula* is so called from *vitulando, exulting*: for she is the *Goddess of Mirth*, which mitigates the Inconveniences of Life.

The Goddess *Volupia*, from pleasure (*voluptas*) for from her we receive it.

Orbona was worshipped, that she should not leave Parents *orbos liberis, destitute of Children*.

Pellonia was thought to have great power in *pellendis hostibus, driving away the Enemy*,

Numeria, who should teach us (*numerare*) to cast Account.

Camœna, who should incline us to Sing.

Sentia, from *Sententia*, from whom we learn our Opinions. Fest. Jul. Modest.

Angerona, who should remove, *angores animi*; *the anguishes of the Mind*. Or from *Angina* the *Squinancy*. For when the Cattle of the *Romans* was almost wholly destroyed by this Disease; they offered Vows to her, and she removed the Plague.

Hæres Martia, she was one of the Companions of *Mars*, and was worshipped by those who obtained any Inheritance. Fest. id. ibid.

Stata or *Statua Mater*, was worshipped in the *Forum*; that it should not be burnt, or

ſuffer damage from the frequent Fires which happened there in the Night.

The Goddeſs *Laverna* was the protector of Thieves, who from her were named *Lavernione*s: they worſhipped her, that their Deſigns and Intrigues might be ſucceſsful: Her Image was a Head without a Body. *Scaliger in Feſt.*

The God *Averruncus* was thought (*averruncare*) to repell and prevent Misfortunes.

Conſus, ſuggeſted good *Counſel* in the management of Affairs.

Catius made Men circumſpect, (*catos*) acute and wiſe.

Volumnus and *Volumna*, *à Volendo*, becauſe thro' their means Men were willing to have good things.

Honorius; the God, from whom they begged *Honour*.

Aug. 2. c. 21. Ap. Val. Max.

Aius Locutius; A certain common Soldier ſaid that in the night he heard a voice ſay: the *Gauls* are coming; no body minded what he ſaid becauſe he was a poor Fellow: After the *Gallick* War *Camillus* adviſed the *Romans* to expiate their offence in neglecting this nocturnal Voice, which forewarned them of the *Gallick* War and the enſuing deſtruction: whereupon a Temple was dedicated in *Via nova* to *Aius Locutius*.

Amongſt the *Ethiopians*. or the *Aſſyrians* and *Perſians*, *Pœna* and *Beneficium* (*Puniſhment* and *Favour*) were reckoned in the number of the Gods. For the former was eſteemed the Diſtributer of *Evil*; the other, the Diſpenſer of *Good Things*.

CHAP.

CHAP. IX.

The Gods assigned to the several Parts of human Bodies.

TO every part of Man's Body was assigned and ascribed a particular God. Serv. in Georg. Firmic. & Mail. ap. Gyr. synt. 1.

The Head was sacred to *Jupiter*, the Breast to *Neptune*, the Waste to *Mars*, the Forehead to *Genius*, the Eye-brows to *Juno*, the Eyes to *Cupid*, the Ears to *Memoria*, the Right Hand to *Fides*, the Back and the Hinder Parts to *Pluto*, the Reins to *Venus*, the Feet to *Mercury*, the Knees to *Misericordia*, the Ankles and Soles of the Feet to *Thetis*, and the Fingers to *Minerva*.

The Astrologers assign the parts of the Body to the *Celestial Constellations* in another manner, thus. The Head they assign to *Aries*. The Shoulders to *Gemini*, the Heart to *Cancer*, the Breast to *Leo*, the Belly to *Virgo*, the Reins to *Libra*, the Secrets to *Scorpio*, the Thighs to *Sagittarius*, the Knees to *Capricorn*, the Legs to *Aquarius*, and the Feet to *Pisces*.

CHAP.

CHAP. X.

The Funeral Gods.

THE Chief of the Funeral Deities is *Libitina*, ſo called from *Libitus* or *Libido*: ſame ſay that ſhe was *Venus*, others that ſhe was *Proſerpine*, in her Temple all things neceſſary for Funerals, were ſold or let. *Libitina* ſometimes ſignifies the Grave: and *Libitinarii* thoſe Men who were employed in burying the dead. *Porta Libitina* at *Rome*, was that Gate thro' which dead Bodies were carried to be burned.

PART

PART VI.

Of the Dii Indigetes *and* Adſcriptitii, *or the* Semidei (Demi-Gods) *and* Hero's.

THIS now is the laſt Diviſion of the *Fabulous Pantheon*, in which you ſee exactly deſcribed the Images of the *Dii Indigetes*, or *Semidei*, and the *Heroes*. I told you at firſt who the *Dii Adſcriptitii* and *Indigetes* were, and from whence they were ſo called.

The *Semidei*, Ἡμίθεοι, were thoſe who had Human Bodies, but Sacred Minds and Celeſtial Souls: they were born into this World for the good and ſafety of Mankind. *Labeo*, in S. *Auſtin* diſtinguiſhes them from the *Heroes*. He thinks that *Heros* was one of *Juno*'s Sons, and that from ἥρα, *Juno*, the Name *Heros* is derived. Others derive this Name from ἤρα, the *Earth*; becauſe Mankind is born from thence. Or from ἔρως, *Love*, of which *Heroes* are the Offspring: indeed as *Hierocles* obſerves, Heroes are full of Love. Others think that they

L. 10. c. 21.

Interp. Hom. ap. Gyr. ſynt. 1.

Plat. in Cratyl.

they have their Name from ἔειν, *dicere*; because Heroes are eloquent, and are very powerful and skilful in Rhetorick. Or lastly, from ἄεσθαι, *virtus*, for they are endow'd with many. Now let us speak particularly concerning some of these Heroes, of whom the famousest was *Hercules*.

CHAP. I.

SECT. I.

HERCULES.

His Birth.

THere were many *Hercules*'s, but (as *Tully* says, *de Nat. Deor. lib.* 3.) the famous Actions of them all are ascrib'd to him who was the Son of *Jupiter*, by *Alcmena*, the Wife of *Amphitryo* King of *Thebes*.

Vid. Nat. Com. Lil. Gyr. When *Amphitryo* was absent, *Jupiter* put on his Shape and Dress, and came to *Alcmena*; who thinking that her Husband was return'd, entertain'd the Deceitful God both at Table and at Bed: and had by him a Son, endued with so much Strength and Vigor, whose Limbs were so excessive large, that

Jupiter

Jupiter joined three nights together, and ſpent them all in generating him. Before this *Alcmena* conceiv'd a Son by *Amphitryo:* he and *Hercules* were Twins, he was called *Iphiclus*; Iphicles he was wonderful ſwift in Running. (*Orph. in hymn.*)

Nam ſuper extremas ſegetum currebat ariſtas,
Nec ſiccos fructus lædebat pondere plantæ.
He over ſtanding Corn wou'd run, and ne'er
In his ſwift motion bruiſe the tender Ear.

When *Juno* knew *Jupiters* Adultery, ſhe began to hate *Hercules* ſo violently, that ſhe endeavoured with might and main to ruine him. Firſt ſhe obtain'd an Edict from *Jupiter*, by which ſhe endeavoured the ruin of *Hercules*: for the Wife of *Sthenelus*, King of *Mycene*, was big with *Euriſtheus*, at that time when *Alcmena* was big with *Hercules*. *Jupiter* ordain'd, that whichſoever of the two Children was born firſt, he ſhould be ſuperior to the other: *Juno* accelerated *Euriſtheus's* Birth, ſo that he was born after ſeven Months, and came into the World before *Hercules*. Again, ſhe ſent two Vipers to deſtroy him when he lay crying in his Cradle: but it was in vain; for the valiant Infant grip'd them in his hands till they dy'd: as the Poet ſays:

Tene ferunt geminos preſſiſſe tenaciter angues,
Cum tener in cunis jam Jove dignus erat?
You kild two Serpents with your Infant hand,
Which then deſerv'd Jove's *Scepter to command.*

At

Eumolp. l. de myſter. At length by the Mediation of *Pallas*, *Juno* was reconciled to the Noble Youth, and let him ſuck her Breaſts: but he ſuck'd with ſuch violence, that he hurt her Breaſt; wherefore ſhe put him away, and ſome of her Milk was ſpilt; but it was not loſt, for it fell upon the Sky, and made the *Milky Way*, which is in *Greek* call'd γαλαξία. Some of it paſs'd through the Clouds and fell on the Earth, and where it fell Lilies ſprang up; from whence ſome call thoſe Flowers *Junoniæ Roſæ* (*the Roſes of Juno.*) Lil. Gyr.

SECT. II.

Names of Hercules.

HE had two proper Names, *Hercules* and *Alcides*: but his Surnames are innumerable. His Parents called him *Alcides*, from Ἀλκὴ, *robur*; becauſe he greatly excell'd all Mankind in Strength. He was afterward called *Hercules*, from Ἥρα, *Juno*, and κλέος, *gloria*; becauſe the hatred and unkindneſs of *Juno* towards him, was the great means of the encreaſe of his *Glory*: for when ſhe expoſed him to the greateſt Dangers, ſhe made his Glory and Honour moſt illuſtrious, and by enjoining him ſo many Labours, ſhe only exerciſed his Patience and Courage.

The

The *Surnames* I chuſe rather to omit, becauſe it is plain that he derived them, either from the places where his mighty Feats were done; or from the Actions that he performed with Applauſe and Honor. I will carefully and diſtinctly recount them; they are called *Hercules Labors*, ſo great was the Pains and ſo infinite the Toil of them.

SECT. III.

The Labours of Hercules.

Hercules was ſubjected to *Euriſtheus*, by the Edict of *Jupiter* and Unkindneſs of *Juno*. But beſides, the Oracle of *Apollo* at *Delphos*, adviſed and perſuadeed him to ſubmit himſelf, and obey *Euryſtheus*'s Commands; and eſpecially to undergo willingly the Twelve Labours, which his Maſter ſhould lay upon him. *Hercules* obey'd the *Fates*, and ſerved *Euriſtheus* twelve Years: and perform'd the moſt dangerous and difficult Commands with an anſwerable Courage and Succeſs. Some ſay that *Hercules* ſerved him voluntarily, and perform'd theſe difficult Tasks, to ſhew how great love he bore *Euriſtheus*. Tho *Hercules* perform'd an infinite number of memorable Actions, Twelve are eſpecially celebrated. And thoſe *Twelve* are compriſed in as many *Latin* Verſes, tranſlated out of the *Greek*. Quint. Smyrn.

Prima

Prima Cleonei tolerata ærumna Leonis,
Proxima Lernæum, ferro & face contudit Hydram.
Mox Erymantheum vis tertia perculit Aprum.
Æripedis quartò tulit aurea cornua cervi.
Stymphalidas pepulis volucres diſcrimine quinto.
Threiciam ſexto ſpoliavit Amazona Baltheo.
Septima in Augeæ ſtabulis impenſa laboris.
Octava expulſo numeratur adorea Tauro.
In Diomedeis victor jam nona quadrigis.
Geryone extincto decimam dat Iberia palmam.
Undecimum Mala Heſperidum diſtracta triumphum.
Cerberus extremi ſuprema eſt meta laboris.

The Cleonean *Lion firſt he kills,*
With fire and ſword then Lerna's *peſt he quells;*
Of the wild Boar he clears th' Er'manthean *fields.*
The braſs foot Stag with golden Antlers yields:
He Stymphal *clears of man devouring Birds,*
And next the bouncing Amazon ungirds:
The Stables of King Augeas *he cleans,*
The Cretan *Bull he vanquiſhes and chains:*
Diomedes *Horſes him their Conq'ror own,*
Then he brings low three headed Geryon:
Heſperian *Apples next his Name advance,*
And his laſt Labour Cerberus *enchains.*

The particular account of theſe *Twelve* is this.

I. He tore in pieces, with his Nails, the *Lion* in the Wood of *Nemæa*; which ſome ſay, fell from the Circle of the *Moon*, and was

Eurip. in Herc. inſ. Leo.

inven-

invulnerable by any Weapon. This Place was also named *Cleone*, from whence the Lion was called *Cleoneus*. This was the first Labor of *Hercules*. He skinn'd this Lion, and with the Skin he made him a Shield and Breast-Plate.

II. There was a *Hydra*, a *Serpent* in the Lake *Lerna*, in the Fields of *Argos*; that had seven Heads, some say nine, others fifty. When any of these Heads were cut off, another presently sprang up in the place of it; unless the Blood which issued from the Wound, was stopt by Fire. *Jolaus*, the Son of *Iphicles* procured for him lighted Brands from the Neighbouring Woods: wherefore when *Jolaus* was grown to a decrepid Age, *Hercules* by his Prayers restor'd to him his Youth again. *Ovid. Met. l. 9.* Hydra. Jolaus.

III. He bound the wild Boar, whose fierceness and bigness was equally admirable, in the Mountain *Erymanthus* of *Arcadia*, and brought it to *Euristhens*. Aper.

IV. He was order'd to bring to *Mycenæ* an Hind, whose Feet were Brass and Horns Gold. No body dar'd to wound her, because she was Consecrated to *Diana*; nor could any body out-run her: yet *Hercules* hunted her a year on foot, and catch'd her and brought her away on his shoulders. Cerva.

Stymphalides. V. He partly kild, and partly drove away the Birds call'd *Stymphalides* from the Lake *Stymphalus*, which uſed to feed upon Man's Fleſh.

Amazones VI. He defeated the Army of the *Amazons*, and took from *Hippolyta*, their Queen, the fineſt Belt in the World.

Augias. VII. He in one day cleanſed the Stable of *Augeas*, by turning the courſe of a River into it. This Stable had never been cleaned, altho three thouſand Oxen ſtabled in it thirty years. Whence the Proverb *Augeæ ſtabulum*, that is, a thing of the greateſt labour and difficulty.

Taurus. VIII. He tamed a great Bull, that did innumerable Miſchiefs to the Iſland, and brought him bound to *Euriſtheus*.

Diomedes. IX. He overcame *Diomedes*, the moſt cruel Tyrant of *Thrace*; who fed his Horſes with the fleſh of his Gueſts. *Hercules* bound him, and threw him to be eaten by thoſe Horſes, to which the Tyrant expoſed others.

Geryon. X. He overcame in War *Geryon*, King of *Spain*, who had three Bodies: we ſaw him before in Hell. He took likewiſe his bay Oxen who eat Mens Fleſh, and brought them into *Italy*; when he had kild the Dragon with ſeven Heads, and the Dog with two, who guarded them.

XI. He

XI. He kill'd the Dragon who watch'd, and then carried away the *Golden Apples* in the Gardens of the *Heſperides*; from whence perhaps he is call'd *Melius*: (for μῆλον, *melon*, ſignifies an Apple) and Apples were offered up in his Sacrifices. When in *Bœotia* no Bull (or Sheep) could be procur'd, when the time of Sacrifice came, they took an Apple and ſtuck into it four Straws, which repreſented four Legs, and two others inſtead of Horns, and again another for a Tail, and offer'd *Hercules* this Apple inſtead of a Victim. Aurea mala.

XII. Laſtly, he was commanded by *Euriſtheus* to go down into Hell, and bring away from thence the Dog *Cerberus*. This he perform'd without delay, and bound the *three-headed Monſter* in a triple Chain, and brought him up to the Earth by force: the Dog, who ſtrove and reſiſted in vain. When *Cerberus* ſaw the light, he vomited, from whence ſprang the poiſonous Herb *Aconitum* (*Wolfsbane*) Theſe are the *twelve Labours of* Hercules. Cerberus.

P. Pray, Sir, let me a little interrupt you now, ſince I have been ſilent ſo long. Pray ſatisfie theſe two Scruples. Firſt, why could not *Juno* his Enemy hinder his Birth. Secondly, I know that many mention more than twelve Labours of *Hercules*.

M. What you call an interruption, *Palæophilus*, is both ſeaſonable and acceptable to me; becauſe it recals a thing into my memory that I had forgot, and gives me an occaſion of mentioning ſomething which ought not to be omitted. Know therefore, that *Juno* deſign'd to kill him in his Mothers Womb, or elſe deſtroy him immediately after his Birth; and to perform it laid her Plot: but *Alcmena*'s Woman *Galanthis* prevented it; for ſhe cheated *Juno*, and told her that *Alcmena* had brought forth a Son. *Juno* believed her, and thinking that her Contrivances were ineffectual, ſhe deſiſted; and then *Alcmena* brought forth *Hercules* without trouble. But the Deceit of *Galanthis* was puniſhed, for ſhe was turned into a Weaſel (in *Greek* called γαλῆ,) and becauſe *Galanthis* offended by her Mouth therefore the Weaſel brings forth her Young at her Mouth, with great pain and anguiſh.

As for the *Labours of Hercules*, I muſt confeſs that they were more than *twelve* (tho thoſe eſpecially are called *Hercules*'s *Labours*) if you pleaſe we will continue our account of him thus.

Antæus. XIII. The enormous Giant *Antæus*, who was above ſixty four Cubits high. He was barbarous to all Strangers; for he forced them to wreſtle with him and then choaked them. *Hercules* threw this Giant down thrice, and perceived that he recovered new ſtrength as oft as he touched the ground; wherefore he

he lifted him in his Arms from the ground, and pinched and ſqueezed him till he burſt and died.

XIV. *Buſiris* the Tyrant uſed to ſacrifice all the Strangers which he caught to his Father *Neptune*, till *Hercules* ſacrificed both him and his Son upon the ſame Altars. Buſiris.

XV. He killed the Giants *Albion* and *Bergion*, who intended to ſtop his Journey. And when in the fight his Arrows were conſumed, ſo that he wanted Arms, he prayed to *Jupiter*, and obtained from him a ſhower of Stones, with which he defeated and put to flight his Adverſaries. This they ſay happened in that part of *France*, which was antiently called *Gallia Narbonenſis*, which place is ſtill called *Campus Lapideus*, the *Stony Plain*. *Mela*. Albion & Bergion. Cato in Orig. Mela l. 26. Geogr.

XVI. When *Atlas* was weary and ſunk under his burden, *Hercules* took the *Heavens* upon his own Shoulders. Cœlum.

XVII. He overcame the Robber *Cacus* (who ſpit Fire,) and ſtrangled him. Cacus.

XVIII. He ſhot the Eagle with an Arrow, that devoured the Liver of *Prometheus*, while he lay chained to the Rock. Aquila.

XIX. He ſlew *Theodamas*, the Father of *Hylas*, becauſe he denied to give him Victuals: but Theodamas.

but he took *Hylas* with him, and was very kind to him.

Heſione. Ovid. Met. 11. Andrætas Tenedi, in Navig. Propont.

XX. He delivered *Heſione*, the Daughter of *Laomedon* King of *Troy*, from the Whale, to which Sea-Monſter ſhe was expoſed, in this manner: He raiſed on a ſudden a Bank, in the place where *Heſione* was to be devoured by the Whale; and ſtood himſelf armed before it: And when the Whale came gaping and ſeeking his prey, *Hercules* leapt into his Mouth, and ſliding down into his Belly, he ſpent three days in tearing the Monſters Belly; but at length he burſt through ſafe, and loſt his Hair. *Laomedon* after this, broke his word, and refuſed to give *Hercules* the reward which he had promiſed; wherefore he took by force and pillaged the City *Troy*; giving to *Telamon*, who firſt mounted the Walls, the Lady *Heſione* as a part of the Booty.

Achelous.

XXI. He overcame *Achelous*, the Son of *Oceanus* and *Terra* in a Duel, (they fought for *Deianira*, who was betrothed to them both) altho *Achelous* firſt turned himſelf into a Serpent, and afterwards into a Bull. For *Hercules* plucked one of the Bulls Horns off, which obliged him to yield. He purchaſed his Horn again, giving *Hercules Amalthæa*'s Horn. This is the meaning of the Story. *Achelous* is a River of *Greece*, whoſe courſe turns and winds like a Serpent; its Stream is ſo rapid, that it makes Furrows wherſoe'er it flows,

flows, and the noiſe of its waters reſembles the roaring of a Bull, (and indeed it is a common thing among the Poets, to compare a rapid River to a Bull.) This River divided it ſelf into two Streams, but *Hercules* with Banks forced it into one Channel, that is, he broke off one of the Horns or Streams: The Lands being thus drained became mighty fertile; ſo that *Hercules* is ſaid to have received the Horn of Plenty.

Deianira. *Deianira* was the Daughter of *Oeneus* King of *Ætolia*: *Hercules* carried her to be Married, and they came to a River which ſtopped their Journey: but the Centaur *Neſſus* freely proffered to carry *Deianira* over upon his Back. In the mean time *Hercules* ſwam over the River. When ſhe came on the farther ſide of the River, *Neſſus* endeavoured to raviſh her: which *Hercules* obſerving while he ſwam, and being enraged at the impudence of the Monſter, ſhot him with an Arrow, and killed him: when *Neſſus* was dying he gave *Deianira* his bloody Coat, and told her, that if any Husband wore that Coat, he would never follow unlawful Amours. The credulous Lady accepted the Preſent, and not long after experimented the virtue of it, far otherwiſe than ſhe expected. For the unconquerable *Hercules*, who had hitherto ſurmounted ſo many and ſo great Labours, was at length broken by the Charms and overcome by the Pleaſures of *Omphale*, the Queen of *Lydia*: He ſerved her, and changed the Club which

Neſſus. *Centaurus.*

Omphale.

he always carried with him, into a Distaff, and his Arrows into a Spindle. He fell also in love with *Iole*, the Daughter of *Eurytus* King of *Oechalia*, to that degree, that he was miserably ruined. These things made his Wife *Deianira* mighty uneasie, so that she desiring to turn him from the love of his *Mistresses*, sent him *Nessus*'s Coat, which he put on when he went to Sacrifice: but it drove him into such a Distraction, that he burnt himself upon the Pile that he had raised, and after his death was accounted among the number of the Gods.

CHAP. II.

JASON.

JASON the Son of *Æson* King of *Thessalia*, and *Alcimede* was an Infant when his Father died, so that his Uncle *Pelias* administred the Government; when he came to Age, he demanded possession of the Crown, as being next Heir: But *Pelias* advised and incouraged him to go to *Colchis*, under a pretence of gaining the *Golden Fleece* from thence, but in reality, to kill him with the labour and danger of the Journey.

P. What

P. What *Golden Fleece* was that?

M. It was the Hide of a *Ram*, a white or purple Colour. This *Ram* was given to *Phryxus*, the Son of *Athamas* and *Nephele*, by his Mother: *Phryxus* and his Sister *Helle* fearing the design of their Step-Mother *Ino*, got upon the back of this Ram, intending to save themselves by flight. But while they were swimming over the narrowest part of *Pontus*, an Arm of the Sea, *Helle* was so affrighted at the tossing of the Waves, that she fell down; from whence that Sea hath been called the *Hellespont*, ever since from her Name. *Phryxus* was carried over safe, and betook himself to *Æta*, the King of *Colchis*, a Country of *Asia*, near the *Pontus*; where he was kindly received, and sacrificed the *Ram* to *Jupiter*, or to *Mars*; who afterwards placed it among the Constellations. Only his Hide or *Fleece*, was hung up in a Grove that was Sacred to *Mars*; it was called the *Golden Fleece* because it was of a Golden Colour. It was guarded by Bulls, who breathed forth Fire from their Nostrils, and a vast and watchful Dragon, since it was a Sacred and Divine Pledge, and a Relique of the greatest Importance.

Phryxus. Helle. Æta. Vellus Aureum.

P. Did *Jason* carry away that *Fleece*?

M. Yes. He went on board a Ship called *Argus*, for it was built by a Work-man of that Name. And being inflamed with the desire of honour, he chuses forty nine Noble Companions, who from the Ship were called the *Argonautæ* (the most eminent of them were *Hercules*,

Argonautæ.

Hercules, *Orpheus*, *Castor* and *Pollux*) in his Voyage he visited *Hypsiphile* the Queen of *Lemnos*; who entertained him so kindly, that she had Twins by him. Then when he had made a long Voyage, and had underwent many Dangers, he arrived at *Colchis*, and demands the *Golden Fleece* of King *Æta*, who consented to his Request, upon condition that he first tamed the Bulls that guarded it; whose Feet were of Brass, and breathed Fire. Again, if he killed the Dragon, and sowed his Teeth in the Ground, and destroyed the Soldiers which would spring from the Ground, where these Teeth were sowed, then he might carry away the *Fleece*. *Jason* was forced to undertake these Conditions, and was delivered from manifest Destruction, by the Advice and assistance of *Medea*, the Kings Daughter, who was in love with him. For by observing her directions, he overcome the Bulls, laid the Dragon asleep, carried away the *Fleece*, and fled by night, carrying *Medea* with him, and married her.

Medea.

P. What did King *Æta* do then?

M. He pursued them. But *Medea* to stop his pursuit, tore her Brother *Absyrtus* (whom she took with her for that purpose) into pieces, and scattered them upon the road; when her Father saw the torn Members of his Son, he desisted from his pursuit to gather them. So *Jason* and the *Argonautæ* returned unto their own Country: Where *Medea*, who was very skilful in Sorcery, restored old decrepid *Æson*, *Jason's*

Absyrtus.

Æson.

Jaſon's Father, to Youth again, by her Charms. (But ſome relate that *Æſon* died before their return.) The Daughters of *Pelias* were affected ſo by this miraculous Cure, that (deſiring that their Father might receive the like benefit) they were eaſily induced, thro' miſtaken duty and unskilful kindneſs, to tear their Father in pieces, entertaining a fond and fooliſh hope, that he like *Æſon* would become Young again. *Jaſon* after this, hated *Medea*, and divorcing himſelf from her, he married *Creuſa*, the Daughter of *Creon*, King of *Corinth*. Whereupon *Medea*, to revenge his perfidiouſneſs, murdered the two Children that ſhe had by him, in his own ſight; and in the next place incloſing Fire in a little Box, ſhe ſent it to *Creuſa*; who opened the Box, and by the fire which burſt out of it, was burnt, together with the whole Court. And when ſhe had done this, the admirable Sorcereſs flew by the Art of Magick to *Athens*. Some write, that ſhe was reconciled afterward to *Jaſon* again. But what hath been ſaid, is enough for this *Hero*. Let us proceed to another.

CHAP.

CHAP. III.

THESEUS.

P. WHO were the Parents of *Theseus*?

M. *Æthra* was his Mother, and *Ægeus* King of *Athens* his Father. *Minos* King of *Crete*, made War against *Ægeus*, because the *Athenians* had dishonourably and barbarously killed his Son, who carried the Prize in the Games from them all. When he had vanquished the *Athenians*, he imposed this severe condition upon them, that every Year they should send seven of the most Noble Youths of their Country into *Crete* to be devoured by the Monster, the *Minotaur*. The Youths were sent into *Crete* by Lot every Year: the fourth Year the Lot fell upon *Theseus*, which mightily grieved and troubled his Father *Ægeus*. *Theseus* went on board a Ship whose Sails and Tackle were black, and received this Command of his Father; If by the propitious Providence of Heaven, he escaped the dangers, and did return unto his own Country again, that then he should change his *black* Sails into *white* ones, that his Father being assured of his safety by that signal, might be sensible of his happiness as soon as might be.

Ægeus. Minos.

P. And

P. And what was the event of the Voyage?

M. The event was fortunate to *Theſeus*; but very unfortunate to his Father *Ægeus*. For when *Theſeus* came to *Crete*, he was ſhut up in the *Labyrinth*, but he ſlew the *Minotaur* and eſcaped out of that inextricable Priſon by the help of *Ariadne*. After this he ſet Sail for *Athens* in the ſame mournful Ship, in which he came to *Crete*; but forgot to change his Sails according to the inſtruction which his Father had given him. So that when his Father beheld from a Watch-Tower the Ship returning with *black* Sails, he imagined that his Son was dead, and caſt himſelf headlong into the Sea, which was afterwards called *Ægæum Mare*, the *Ægæan Sea*, from his Name and Deſtiny.

P. Who was that *Ariadne*? Ariadne.

M. She was the Daughter of *Minos*, King of *Crete*. She was violently in love with *Theſeus*, and delivered him out of the *Labyrinth* by the means of a Thread. She followed him in his return to the Iſland *Naxus*, and there *Theſeus* perfidiouſly and ingratefully left her. But *Bacchus* pitied her miſerable condition and married her; and gave her a *Crown*, that was illuminated with ſeven Stars, which he had before received from *Venus*. This Crown was called *Gnoſſia Corona*, and *Ariadne* her ſelf was ſurnamed *Gnoſſis*, from the City of that name in *Crete*: and after the death of *Ariadne*, the ſame was carried among the Stars and made a Conſtellation in the Heavens. It was thought, that

Prop. l. 3. Eleg. 17.

that *Diana* cauſed the death of *Ariadne*, becauſe ſhe preſerved not her Virginity.

P. What great Actions did *Theſeus* perform?

M. His Actions are ſo famous, that they accounted him one of the *Hercules*'s. For 1. He killed the *Minotaur*. 2. He overcame the *Centaurs*. 3. He vanquiſhed the *Thebanes*. 4. He defeated the *Amazons*. 5. He went down into Hell, and returned back into the World again.

P. Why did he go down into *Hell*?

M. He and *Pirithous* his intimate Friend, agreed never to marry any Women except *Jupiter*'s Daughters. *Theſeus* married *Helena* the Daughter of *Jupiter* and *Leda*: And none of *Jupiter*'s Daughters remained on Earth for *Pirithous*, wherefore they both deſcended into *Hell* to ſteal *Proſerpine* away from her Husband *Pluto*. As ſoon as they entred Hell, *Pirithous* was unfortunately torn in pieces by the Dog *Cerberus*. But *Theſeus* came alive into the Palace of *Pluto*; who fettered him and kept him, till *Hercules* was ſent into Hell by *Euryſtheus* to reſcue him. This *Pirithous* was *Ixion*'s Son by his Wife.

Amazones.

P. And who were thoſe *Amazons*, that you mentioned juſt now?

M. They were *Women* animated with the Souls and Bravery of Men. A *military* Race, inhabiting that part of *Scythia*, which is waſhed by the River *Tanais*. Their name is derived from α *not*, and μαζὸς, *mamma*, a *Breaſt*, becauſe they cut off one of their Breaſts: or from ἅμα, *ſimul*, and ζῆν, *vivere*, becauſe they lived

lived together without Men. They were a Nation of Women; who, that the Country might have Inhabitants, and not be depopulated, when the preſent race of Women died, admitted the Embraces of the Neighbouring Men, and had Children by them; they killed the Boys at their birth, but brought up the Girls: They cut off their right Breaſts, that they might more conveniently uſe their Hands in ſhooting their Arrows and brandiſhing their Weapons againſt the Enemy. Theſe Female Warriours by their frequent excurſions, became poſſeſſors of a great part of *Aſia*, when *Hercules* accompanied with *Theſeus*, made War upon them, and defeated them; and taking *Hippolyte* their Queen Priſoner, gave her to Wife to *Theſeus*.

Theſeus had by *Hippolyte*, his Son *Hippolytus*; who was very beautiful, and mightily addicted to Hunting, and a remarkable lover of *Chaſtity*. For when *Phædra* his Stepmother (the Daughter of King *Minos*, whom *Theſeus* had preferred to her Siſter *Ariadne*) ſolicited him to commit wickedneſs when he was grown a Man; he refuſed to comply: which repulſe provoked her ſo much, that when her Husband returned, ſhe accuſed him wrongfully, as if he had offered to raviſh her. *Theſeus* gives Ear to the wicked Woman, and believes her untruth againſt his Son *Hippolytus*: who perceiving it, fled away in his Chariot: In his flight he met ſeveral monſtrous Sea-Calfs, which frighted his Horſes, ſo that they threw him out of the Seat, his Feet were

Hippolytus.

Phædra. Ovid. in Epiſt. Phædr.

were entangled in the Harneſs, and he was dragged through the Thickets of a Wood, and torn to pieces miſerably. *Æſculapius* afterwards at the requeſt of *Diana*, reſtored him to life again. But he however left *Greece* and came into *Italy*: where changing his name, he called himſelf *Virbius, quod vir bis fuiſſet*, becauſe *he had been a Man twice.* *Phædra* was gnawn with the ſtings of her Conſcience, and hanged her ſelf. And not long after *Theſeus* being baniſhed from his Country, ended an illuſtrious life, with an obſcure death.

CHAP.

CHAP. IV.

CASTOR and *POLLUX.*

P. WHO are those two handsom, beautiful young Men that ride upon white Horses?

M. They are two Twin-brothers, the Sons of *Jupiter* and *Leda*: their Names *Castor* and *Pollux*. Pindar. in Pyth.

P. What *Leda* was that?

M. The Wife of *Tyndarus* King of *Laconia*; whom *Jupiter* lov'd, and could not succeed in his Amour, till he changed himself into a *Swan*; which Swan was afterwards made a Constellation. In this form he gained the mutual love of *Leda*, by the sweetness of his singing; and flying into her Bosom, as it were, that he might secure himself from the violence of an Eagle which pursued him: He enjoyed her, tho' she was then big with Child by her Husband. *Leda* brought forth two *Eggs*; which were hatched, and produced the two Twin-Brothers, which you see. Leda. Manil. 1. Astron.

P. You mean, that one came out of one Egg, and the other out of the other Egg.

M. Out of the Egg, which *Leda* had conceived by *Jupiter*, came *Castor* and *Pollux*: who sprang from *Divine* Seed, and were

therefore immortal. But out of the other, which ſhe conceived by *Tyndarus*, her Huſband, came *Helena* and *Clytemneſtra*, who were mortal, becauſe they were begotten by a mortal Father. Yet *Caſtor* and *Pollux* are frequently called *Tyndaridæ* by the Poets; as *Helena* is alſo called *Tyndaris*, from that King *Tyndarus*.

Horat. Sat. 1.

P. What memorable Actions did *Caſtor* and *Pollux* do?

M. They both accompanied *Jaſon* when he ſailed to *Colchis*; and when they returned from thence, recovered their Siſter *Helena* from *Theſeus* (who had ſtol'n her) by overcoming the *Athenians* that fought for him; to whom their Clemency and Humanity was ſo great, after the defeat, that the *Athenians* called them Διόσκυροι the *Sons of Jupiter*; from whence *white Lambs* were offered upon their Altars. But although they were both born at the ſame birth; and, as ſome think, out of the ſame Egg, yet their Diſpoſitions were different: For ſays *Horace*. (*Serm.* 2. 1.)

Homer. in hymn.

Caſtor gaudet equis: Ovo prognatus eodem
Pugnis: quot capitum vivunt, totidem ſtudio-
Millia. (*rum*

Pollux *on foot, on Horſeback* Caſtor *fights*
As many men, ſo many their delights.

P. What end had they?

M. Caſtor being (as ſome ſay) a mortal Perſon, was killed by *Lynceus*: Whereupon his Brother *Pollux* prayed *Jupiter*, to reſtore him to Life again, and confer an *Immortality* upon him. But this could not be granted.

How-

However he obtained leave to divide his Immortality betwixt himself and his Brother *Castor*. And thence it came to pass, that they lived afterwards by *turns* every other day, or, as others say, every other fortnight; according to that of the Poet. *Vir. Æn. 6.*

Sic fratrem Pollux alterna morte redemit.
Itque reditque viam.
Thus Pollux *fetch'd his Brother from the dead,*
And the same dolorous way to' and fro did tread.

After the death of *Castor*, a kind of a *Pyrrhice*, or a *Dance in Armour*, was instituted to his honour; which was performed by young Men Armed; and called *Castoreum Tripudium*, *Castor's dance*. Plin. l. 7 c. 5. 7. ap. Nat. Com.

At length they both were translated into the Heavens, and made a *Constellation*, which is still called *Gemini*: And when one of them rises, the other sets. Sailors esteem these Stars lucky and prosperous to them; because when the *Argonauts* were driven by a violent Tempest, two lambent Flames setled upon the Heads of *Castor* and *Pollux*, and a Calm immediately ensued; and from thence a Vertue more than humane was thought to be lodged in these Youths. Whensoever these Fires appeared afterwards, they were called *Castor* and *Pollux*: If but one Fire appeared, they called it *Helena*, and it was esteemed fatal and destructive to Mariners. Horat. 1. Carm.

There was a famous Temple dedicated to *Castor* and *Pollux* in the *Forum* at *Rome*; for it was believed, that in the dangerous Battle of the *Romans* with the *Latins* they assisted the

Romans, riding upon white Horſes. From hence comes that Adverb of Swearing, which Women only uſe, *Ædaſtor*; whereas the Men Swore only by *Hercules*, after theſe manners, *quaſi per ædem Caſtoris, by the Temple of* Caſtor, *Hercule, Hercle, Hercules, Mehercules*, and *Mehercule*; but the Oath *Ædepol, per ædem Pollucis, by the Temple of Pollux*, was uſed by both Men and Women.

Rom. l. 6. Paſſim. ap. Ter. Cic. Plaut. &c.

P. But what became of *Clytemneſtra*?

M. Clytemneſtra was married to *Agamemnon*; whom, after his return from the Siege of *Troy*, ſhe killed, by the help of *Ægiſthus* (with whom in the *interim* ſhe had lived in Adultery.) She attempted alſo to kill his Son *Oreſtes*, which ſhe had done, if his Siſter *Electra* had not delivered him at the very point of deſtruction; ſending him privately to *Strophius*, King of *Phocis*; where after he had lived twelve years, he returned to his own Country, and ſlew *Clytemneſtra* and *Ægiſthus* both. He killed alſo *Pyrrhus* in the Temple of *Apollo*; becauſe he had taken to himſelf *Hermione*, the Daughter of *Menelaus*, who was firſt betrothed to *Oreſtes*. wherefore the Furies tormented him; neither could he obtain deliverance from them, till he had expiated his wickedneſs at the Altar of *Diana Taurica*; whither he was conducted by *Pylades*, his Friend, perpetual Companion and Partner in all his dangers: Whoſe Friendſhips was ſo cloſe and ſacred, that either of them would die for the other.

Clytemneſtra.

Oreſtes Soph. in Elect. Eurip. in Oreſt.

P. Who

P. Who was that *Diana Taurica?* Cic. de amic.

M. The Goddeſs *Diana*, that was worſhipped in *Taurica Cherſoneſus* or *Cherroneſus*, a Peninſula ſo called from the *Tauri*, an antient People of *Scythia Europæa*. This Goddeſs was worſhipped with *humane Victims*, the lives and the blood of Men were ſacrificed to her: when *Oreſtes* came thither *Iphigenia* his Siſter the Daughter of *Agamemnon* was Prieſteſs to *Diana Taurica*; ſhe was made Prieſteſs upon the following occaſion. Eurip. in Iphig. in Taur.

Agamemnon King of the *Argivi*, who was by the common conſent of the *Grecians* appointed *General* in their expedition againſt *Troy*, and who, as I ſaid before, after the War was ended and *Troy* taken, was killed when he returned home by his own Wife *Clytemneſtra*; this *Agamemnon* killed a Deer by chance in the Country of *Aulis*, which belonged to *Diana*; the Goddeſs was angry and cauſed ſuch a calm, that for want of Wind, the *Grecian* Ships, bound for *Troy*, were fixed and unmovable: Hereupon they conſulted the Soothſayers, who anſwered that they muſt ſatisfie the Winds and *Diana* with ſome of the blood of *Agamemnon*. Wherefore *Ulyſſes* was forthwith ſent to bring away *Iphigenia*, the Daughter of *Agamemnon*, from her Mother, by a trick, under pretence of marrying her to *Achilles*. And whilſt the young Lady ſtood at the Altar to be ſacrificed, the Goddeſs pitied her, and ſubſtituted a Hind in her ſtead, and ſent her into the *Taurica Cherſoneſus*: where by the order of Agamemnon. Iphigenia.

King *Thyas*, ſhe was ſet over thoſe Sacrifices of the Goddeſs, which were ſolemnized with *human Blood*. And when *Oreſtes* was brought hither by the Inhabitants to be ſacrificed, he was known and preſerved by his Siſter. After which *Thyas* was killed, and the Image of *Diana* carried away, which lay hid amongſt a *Bundle of Sticks*: from whence ſhe was called *Faſcelis*, from *Faſcis*, a *Bundle*.

CHAP. V.

PERSEUS.

Danae. Paſ. in Corinth.

Perſeus was the Son of *Jupiter* by *Danae*, the Daughter of *Acriſius*, who was ſhut up by her Father in a very ſtrong Tower, where no Man could come to her; becauſe her Father had been told by an *Oracle*, that he ſhould be killed by his own Grandchild. But nothing is impregnable to Love: For *Jupiter* by changing himſelf into a *Shower of Gold*, deſcended through the Tyles into the Ladies Boſom, (and who would refuſe to open it to a Shower of that Value?) and when he had enjoyed her, he left her with a full purſe and a big belly. *Horace* tells the Story ingeniouſly thus. *Carm. l.* 3. 16.

Lib. 3. Carm.

Incluſam Danaen turris ahenea,
Robuſtaque fores, & vigilum canum
Triſtes excubiæ munierant ſatis,
Nocturnis ab adulteris.

Si

Si non Acrisium, virginis abditæ
Custodem pavidum, Jupiter & Venus
Risissent: fore enim tutum iter & patens,
Converso in pretium Deo.
A brazen Tower, vast Doors, and wakeful Curs
One would have thought enough to be
To have secur'd from sly Adulterers
The fair imprison'd Maiden Danae.
But th' Project Jove *and* Venus *smile to see,*
And laugh the jealous Dad to scorn:
What can resist a lustful Deity,
That for a bout to Gold will turn?

As soon as *Acrisius* had heard, that his Daughter had brought a Son, he ordered that she and the infant should be shut up in a Chest, and thrown into the Sea: where a Fisherman found them, and took them out, and presented them to *King Pilumnus*: who married *Danae*, and brought up her Son whom he called *Perseus*.

Perseus, when he was grown a Man, received from *Mercury* a Sithe of *Adamant*, and wings which he fixed to his feet, *Pluto* gave him a Helmet, and *Minerva* a Shield of Brass, that was so bright, that it reflected the Images of things, like a Looking-glass. First he delivered *Andromeda*, the Daughter of *Cepheus*, King of *Æthiopia*, when she was bound by the Nymphs to a Rock to be devoured by a Sea-monster, because her Mother proudly preferred her Beauty to theirs; and when he had delivered her, he took her to Wife. After which both the Mother, *Cassiope* or *Cassiopeia* and the Daughter, and the Son-in-law

Andromeda.

Cassiope.

Propert. l. 2. were placed amongſt the *Celeſtial Conſtellations.* His next Expedition was againſt the
Hygin. de ſign. cœl. l. 2. *Gorgons*, of whom we have ſpoken before: he encountred with *Meduſa*, their Princeſs,
Meduſa. Snakes ſupplied the place of hair on her head, he ſaw the Image of her head by the brightneſs of his ſhield, and by the favourable aſſiſtance of *Pallas* he ſtruck it off; and afterwards fixed it upon his ſhield, and by ſhewing it, he afterwards turned many Perſons into Stone. *Atlas* was turned by the ſight of it, into the Mountain in *Mauritania* of that name; becauſe he rudely refuſed to entertain *Perſeus*. When *Meduſa*'s Head was cut
Pegaſus. off, the Horſe *Pegaſus* ſprang from the Blood which was ſhed on the ground; he is ſo called from πηγὴ a fountain, becauſe he was born near the fountains of the Sea. This Horſe had Wings: and flying over the Mountain *Helicon*, he ſtruck it with his Hoof, and opened a Fountain, which they called in *Greek*, *Hippocrene*, and in *Latin Caballinus*, that is, the *Horſes Fountain*. But afterwards while he drank at the Fountain *Pyrene* in *Corinth*, when *Bellerophon* prepared for his expedition againſt the *Chimæra*, he was by him taken and kept.

Bellerophon. *Bellerophon* or *Bellerophontes* was firſt called *Hipponomus*, *ab equis frano regendis*; becauſe he firſt taught the Art of governing Horſes with a Bridle. But when he had killed *Bellerus*, a King of *Corinth*, he was afterwards called *Bellerophontes*. This *Bellerophon*, the Son of *Glaucus*, King of *Ephyra*, was equally beautiful

tiful and virtuous, he resisted all the temptations whereby *Sthenobœa*, the Wife of *Prætus*, enticed him to commit adultery; his denyal provoked her so, that in revenge she accused the innocent Stranger to her Husband. *Prætus* however, would not violate the Laws of Hospitality with the Blood of *Bellerophon*: but sent him into *Lycia*, to his Father-in-law *Jobates*, with Letters, which desired him to punish *Bellerophon* as his crime deserved. *Jobates* read the Letters, and sent him to fight against the *Solymi*, that he might be killed in the battle: But he easily vanquished them, and in many other Dangers to which he was exposed, he always came off Conqueror. At last he was sent to kill the *Chimæra*; which he honourably undertook and performed, when he had procured the Horse *Pegasus*, by the Help of *Neptune*. Wherefore *Jobates* admired the Bravery of the Youth, and gave him one of his Daughters to Wife, allotting him also a part of his Kingdom. *Sthenobœa* killed her self, when she heard this. This happy success so transported *Bellerophon*, that he endeavoured to flie upon *Pegasus* to Heaven: for which *Jupiter* striking him with madness, he fell from the Horse, into a Field, called *Alcius campus* from Ἀλδίω, *erro*, *fugio*: because in that place *Bellerophon* wandred up and down, blind, to the end of his life. But *Pegasus* was reposed amongst the Stars. Some say that this was the occasion of the Fable of the *Chimæra*. There was a famous Pyrat, who used to sail in a Ship in whose Prow was painted

Homer. Iliad. 6.

painted a Lyon, in the Stern a Dragon, and in the body of the Ship a Goat was described: and this Pyrate was killed by *Bellerophon* in a Long-Boat, that was called *Pegasus*. From the Letters which *Bellerophon* carried to *Jobates* comes the Proverb Βελλεροφόντιος γράμματα, *Bellerophontis litera*, when any one carries Letters, which he imagines are wrote in his Favour, when they are sent to procure his Ruin. And such Letters are generally called *Litera Uriæ, the Letters of Uriah.*

CHAP. VI.

ÆSCULAPIUS.

M. WHY are you so silent *Palæophilus?* What employs your thoughts so long?

Lucian in Jove Trag.

P. I am viewing that bearded old Man, that leans upon his joynted Cane, and is adorned with a Crown of Laurel, and encompassed about with Dogs. Pray, Sir, tell me his Name, who he is, and what are his Excellencies.

Cic 2. de leg. Cornel. Celf.

M. It is *Æsculapius*, the God of the *Physicians* and *Physick*, and the Son of *Apollo* by the Nymph *Coronis*. He improved the Art of *Physick*, which was before little understood, and for that reason they accounted him a God.

Hom. in hymn. 2.

Apollo shot the Nymph his Mother when she was

was with Child of him, becauſe ſhe admitted the Embraces of another young Man, after he had enjoy'd her. But he repented after he had killed her, and opened her Body, and took out the Child alive, and delivered him to be Educated by a Phyſician, *Chiron*; who taught him his own Art; the Youth made ſo great progreſs in it, that, becauſe he reſtored Health to the Sick, and Safety to thoſe whoſe Condition was deſperate, he was thought to have a Power of recalling the dead to life again. Whence *Pluto*, the King of Hell, complained to *Jupiter* very much, that his Revenue was diminiſhed, and his Subjects taken from him by the means of *Æſculapius*; and at length by his perſwaſion *Jupiter* killed him with a ſtroke of his Thunder.

Ovid. 1. Met.

Virg. 7. Æn.

He wears a Crown of Lawrel, becauſe that Tree is Powerful in Curing many Diſeaſes: by the Knots in his Staff, is ſignified the difficulty of the Study of *Phyſick*. He hath Dogs painted about him, and Dogs in his Temple, becauſe many believed that he was born of uncertain Parents, and expoſed, and afterwards nouriſhed by a Bitch. Others ſay, that a Goat, which was purſued by a Dog, gave ſuck to the forſaken Infant: and that the Shepherds ſaw a *lambent Flame* playing about his Head, which was the Prognoſtication of his future Divinity. So that the *Cyrenians* uſed to offer a Goat to him in their Sacrifices; either becauſe he was nouriſhed by a Goat, as was ſaid; or becauſe a Goat is always in a Fever; and therefore a Goats Conſtitution

Ex Feſt.

Lact. de falſ. rel. Pauſ. in Corinth.

Didym. l. 3. ap. Nat. tion is very contrary to Health. *Plato* says, that they used to Sacrifice Dunghil-cocks to him, which is the most vigilant of all Birds; for of the Virtues, principally wakefulness is necessary to a Physician.

In Phædone.

P. Where was he particularly worshipt?

M. At *Epidaurus* first, where he was born: afterwards at *Rome*, because when he was sent for thither, he delivered the City from a dreadful Pestilence. For which reason a Temple was dedicated to him in an Island in the Mouth of the *Tiber*; where he was Worshipped under the Form of a great Serpent; for when the *Romans* came to *Epidaurus* to transport the God from thence, a great Serpent entred into their Ship; they believed it was *Æsculapius*, and brought it to *Rome* with them. Others tell the Story thus. When the *Romans* were received by the People of *Epidaurus* with all kindness, and were carried into the Temple of *Æsculapius*, the Serpent, under whose Image they Worshipped that God, went voluntarily into the Ship of the *Romans*.

Liv. l. 45. & l. 10. Flor. epit. l. 11. Suet. in Claud. c. 25.

I can tell you nothing of the Children of *Æsculapius*, except their Names. He had two Sons called *Machaon* and *Podalirius*, both famous Physicians, who followed *Agamemnon*, the General of the *Grecians* to the *Trojan* War, and were very serviceable amongst the Soldiers. And two Daughters *Hygeia*, or *Sanitas*, (tho' some think this was not his Daughter, but his Wife;) and *Jaso*, from ἰᾶσθαι *sanare*.

Machaon. Podalirius.

Hygiæa. Jaso. Orph. in hymn.

P. Is there nothing remarkable concerning his Master *Chiron*? *M.*

M. Since you ask, I will tell you, that he was a *Centaur*, and the Son of *Saturn* and *Phillyra*; for when Saturn embraced that Nymph, he ſuddenly changed himſelf into a Horſe, becauſe his Wife *Ops* came in. *Phillyra* was with Child by him, and brought forth a Creature, in its upper parts like a Man, in his lower parts like a Horſe, and called it *Chiron*: who, when he grew up, betook himſelf into the Woods; and there learning the Virtues of Herbs, he became a moſt excellent Phyſician: For his Skill in Phyſick, and for his other Virtues, which were many; he was appointed Tutor to *Achilles*, And taught *Æſculapius* Phyſick. At laſt when he was looking upon *Hercules*'s Arrows, one of them dipped in the poyſonous blood of the *Lernaan Hydra* fell upon his Foot; and gave him a wound that was incurable, and pains that were intolerable: inſomuch that he deſired to die, but could not: becauſe he was born of two *immortal* Parents. Therefore at length the *Gods* tranſlated him into the *Firmament*, where he now remains the *Sign* of *Sagittarius* in the *Zodiac*. Chiron. Virg. 3. Georg. Phyllyra.

CHAP. VII.

PROMETHEUS.

Prometheus the Son of *Japetus*, and the Father of *Deucalion*, was the firſt, (as we find in Hiſtory) that formed a Man, out of *Clay*: Vid. Claud. 4. Paneg. de conſ. Hon.

Clay: which he did with ſuch Art and Skill, that *Minerva* was amazed; and profered to procure any thing from Heaven, which would any ways compleat his Works. *Prometheus* anſwered, that he did not know what in Heaven would be uſeful to him, ſince he had never ſeen Heaven. Therefore *Minerva* carried him up to Heaven, and ſhewed him all that there was to be ſeen. He obſerved that the heat of the Sun would be very uſeful in animating the Men which he had formed, wherefore he lighted the Stick by the Wheel of the Sun's Chariot, and carried it lighted with him to the Earth. This Theft diſpleaſed *Jupiter* ſo much, that he ſent *Pandora* into the World to *Prometheus* with a Box which was filled with all ſorts of Evils. But *Prometheus* fearing and ſuſpecting the Matter, refuſed to accept it: but his brother *Epimetheus* was not cautious: For he took it, and opened it, and all the Evils that were in it, flew abroad amongſt Mankind. When he perceived what he had done, he immediately ſhut the Box again, and by good fortune hindred *Hope* from flying away, which ſtuck to the bottom of the Box. You may remember how ſweetly *Horace* ſpeaks of this Theft of *Prometheus*. (*Carm. l.* 1.)

Audax Japeti genus,
Ignem fraude malâ gentibus intulit.
Poſt ignem æthereâ domo
Subductum, macies & nova febrium,
Terris incubuit cohors.

Firſt Heav'nly Fire by Japhet's *daring Son*
By ſtealth from the bright Axis *was brought down.* *Hence*

Hence unknown Fevers and new Plagues took Riſe,
With which the Gods the frighted Earth chaſtiſe.

Jupiter puniſhed *Prometheus*, in this manner. He commanded *Mercury* to bind him to the Mountain *Caucaſus*. And then he ſent an Eagle to him there, which continually gnawed his Liver. Yet ſome ſay, that he was not puniſhed becauſe he ſtole Fire from Heaven, but becauſe he had made a Woman, which is the moſt pernicious Creature in the World. Heſiod. in Theog. Menander Poet. In Theriacis.

To this, *Nicander* adds another Fable, when Mankind had received the Fire of *Prometheus*, they ungratefully diſcovered this Theft to *Jupiter*, who gave them the Gift of *perpetual Youth*; they put this Gift upon an Aſſes back, that it might be brought to the Earth. The Aſs in his Journey was a dry, and came to a Spring to drink, but a Water-ſerpent would not ſuffer him, unleſs the Aſs would give him the Burden which he carried, the Aſs gave it him; and hence it came to paſs, that when the Serpent is old, he caſts his Skin, and ſeems to grow young again.

Prometheus had been ſerviceable to *Jupiter* (for he diſcovered to *Jupiter* his Father *Saturn*'s Conſpiracy, and prevented the Marriage of *Jupiter* and *Thetis*, which he foreſaw would be Fatal) wherefore, *Jupiter* ſuffered *Hercules* to ſhoot the Eagle, and ſet *Prometheus* at Liberty.

This perhaps is the meaning of this Fable; *Prometheus* (whoſe Name is derived

Paus. in pr. Eliac. ved, ἀπὸ τῆς προμηθείας, *providentia*) was a very *prudent* Person: And because he reduced the Men, that were before rude and savage, to the Precepts of *Humanity*, he was feigned from thence to have made Men *out of the dirt*: And because he was diligent in observing the motions of the Stars from the Mountain *Caucasus*, therefore they said that he was *chained there*. To which they added, that he *stole Fire from the Gods*, because he invented the way of striking Fire out of the Flint; or was the first that discovered the Nature of *Lightning*. Aud lastly, because he applyed his Mind to this Study with great Care and Solicitude, therefore they imagined an *Eagle preying upon his Liver* continually.

Apoll. l. 3. Deucalion. *P.* You said just now that he was the Son of *Deucalion*; do you mean him who repaired the Race of Mankind, which was almost extinct?

Pyrrha. *M.* Yes, I mean the same *Deucalion*. When he Reigned in *Thessaly*, there was so great a Deluge, that the whole Earth was overflown by it, and all Mankind entirely destroyed, excepting only *Deucalion* and *Pyrrha* his Wife; these two were carried in a Ship upon the Mountain *Parnassus*; and when the Waters were abated, they consulted the Oracle of *Themis*, to know by what means Mankind should again be restored. The Oracle answered, that Mankind would be restored, *if they cast the Bones of their* Magna Mater *behind them*. By *Magna Mater*, the *Oracle* meant the *Earth*; and by her Bones the Stones. Wherefore

fore casting the Stones behind their Backs, a prodigious Miracle ensued, for those that were thrown by *Deucalion* became Men; and those that were thrown by *Pyrrha*, became Women. (*Ovid. Met. l.* 1.

Saxa
Missa viri manibus faciem traxere virorum;
Et de fœmineis reparata est fœmina jactu,
Inde genus durum sumus,
Et documentam, damus quâ simus origine nati.
——— *And of the stones.*
Those thrown by man, the form of men indue:
And those were women, which the women threw.
Hence we, a hardy Race, inur'd to pain:
Our Actions, our Original explain.

The occasion of this Fable was this; *Deucalion* and his Wife were very pious, and by the example of their Lives, and the urbanity of their Conversations, they softned the Men, who before were fierce and hard like Stones, into such softness and mildness, that they observed the Rules of civil Society, and good Behaviour.

CHAP. VIII.

ATLAS.

P. WHO is he, that sustains the Heavens upon his Shoulders?

M. It is *Atlas*, King of *Mauritania*, the Son of *Japetus*, and Brother of *Prometheus*; who was forewarned by an Oracle, that he should be almost ruined by one of the Sons of *Jupiter*, resolved to give entertainment to no Stranger at all. At last *Perseus*, (who was begotten by *Jupiter*) travelled by chance thro' *Atlas*'s Dominions; and designed, in civility, to visit him. But the King excluded him the Court; which Inhumanity provoked him so much, that putting his Shield, which he carried with him, before the Eyes of *Atlas*, and shewing him the Head of *Medusa*, he turned him into the Mountain of his own Name; which is of so great heigth, that it is believed to touch the Heavens. *Virgil* hath these Verses concerning it. (*Æn.* 4.)

Herod. in Melp.

Jamque volans apicem, & latera ardua cernit
Atlantis duri, cœlum qui vertice fulcit;
Atlantis, cinctum assiduè, cui nubibus atris
Piniferum caput, & vento pulsatur & imbri,
Nix humeros infusa tegit; cum flumina mento
Præcipitant senis, & glacie riget horrida barba.
And now the craggy tops and lofty side
Of Atlas, *which supported Heaven, he spy'd.*
A Shash of sable Clouds the Temples binds
Of Pine-Crown'd Atlas, *beat with rain and winds;*
Snow cloaths his shoulders, his rough Beard is froze,
And from the old Man's Chin a River flows.

Thus *Atlas* is feigned to *bear the Heavens upon his Shoulders*; and all his Daughters be *Stars*, only because he was a famous *Astrologer*, and the first who disputed about the *Spheres*.

P. Who

P. Who were his Daughters? What are their Names?

M. Seven of them are called *Hyades*, which he had by his Wife *Æthra*; he had seven other Daughters called *Pleiades*, by his Wife *Pleione*; and their Names were *Ambrosia*, *Endora*, *Pasithoe*, *Coronis*, *Plexauris*, *Pytho*, and *Tyche*. *Electra*, *Halcyone*, *Celæno*, *Maia*, *Asterope*, *Taygete*, and *Merope*. Ovid. 5. Fast. Ara. in Astron.

P. Whence came the Name, *Hyades*?

M. From ὕειν, to *rain*: Hyades.

Navita quas Hyades Graius ab imbre vocat.
From Rain so call'd by the Greek *Mariner.*

So says *Ovid* (*Fast* 5.) because when they rise and set, they cause great Rains. In *Latin*, they are called *Suculæ*: In *Greek* ὗες, *sues*, *Swine*. Because the continual Rain that they cause, makes the Roads so muddy that they seem to delight in dirt, like Swine. Others derive their Name from *Hyas*, their Brother; who was devoured by a Lion; his Sisters were so immoderately Afflicted and Grieved at his Death, that *Jupiter*, in compassion, changed them into seven Stars, which appear in the Head of *Taurus*. And they are justly called *Hyades*, because showers of Tears flow from their Eyes to this day. Gell. l. 13. c. 9. Eurip. in Jove. Hesiod. in Theog.

P. And why were the *Pleiades* so call'd? Pleiades.

M. From πλεῖν, to *sail*: For when these Stars rise, they portend good Weather for Navigations. The *Romans* called them *Vergiliæ*, because they rise in *verno tempore*, *the Spring*. Or perhaps they be called *Pleiades* from πλείονες, *plures*, because they never appear *single*, but

all together; except *Merope*, who is ſcarce ever ſeen; for ſhe is aſhamed that ſhe married to *Siſyphus*, a mortal Man, when all the reſt of the Siſters married to *Gods*. Others call this obſcure Star *Electra* becauſe ſhe held her Hands before her Eyes, and would not look upon the Deſtruction of *Troy*. As the *Hyades* were placed among the Stars, becauſe they bewailed immoderately the Death of their Brother *Hyas*, ſo the *Pleiades* were tranſlated into Heaven, becauſe they unceſſantly lamented the hard Fate of their Father *Atlas*, who was converted into a Mountain. And now let us ſpeak a little about their Uncle *Heſperus*.

Ovid. 4. Faſt.

Heſperus.

Heſperus was the Brother of *Atlas*; and becauſe he lived ſome time in *Italy*, the Country was called anciently *Heſperia* from him. He frequently went up to the top of Mount *Atlas*, to view the Stars: At laſt he went up and never came down again; wherefore the People imagined that he was taken into Heaven, and therefore worſhipped him; and not, after a certain time that he went laſt up, appearing any more, the common People aſcribed the Honours of a God to him; and called a very bright Star from his Name, *Heſperus*, *Heſper*, *Helperugo*, *Veſper*, and *Veſperugo*, when it ſets after the Sun; but when it riſes before the Sun, it is called the φόσφορος, or *Lucifer*; that is, the *Morning* and the *Evening* Star. Further, this *Heſperus* had three Daughters, *Ægle*, *Arethuſa*, and *Heſperethuſa*; who in general were called the *Heſperides*. And it is ſaid, their Gardens were enriched with *Trees*

Heſperides.

of

of Gold, and guarded by a watchful Dragon, which *Hercules* killed, and carried away the Golden Apples. Hence the Phraſe, μῆλα ἑσπερίδων δωρῆται, *Heſperidum mala largiri*, to give a great and ſplendid Gift.

CHAP. IX.

ORPHEUS *and* AMPHION.

YOU ſee theſe are drawn in the ſame Frame, and almoſt in the ſame Colours; becauſe they both excelled in the ſame Art, the *Harp*, with the Muſick whereof they moved not only Men, but Beaſts, and the very Stones themſelves.

Orpheus, the Son of *Apollo*, by *Calliope* the *Muſe*, with the Harp that he received from his Father, did play and ſing ſo ſweetly, that he tamed wild Beaſts, ſtayed the courſe of Rivers, and made whole Woods follow him. Apoll. l. 1. Argo. He deſcended with the ſame Harp into *Hell*, to recover, from *Pluto* and *Proſerpine*, his Wife *Eurydice*, who had been killed by a Serpent, when ſhe fled from the violence of *Ariſtæus*. And here he ſo charmed both the *King and Queen* with the ſweetneſs of his Muſick, that they permitted his Wife to return to life again, upon this condition, that he ſhould not look upon her, till they were both arrived upon the Earth: But ſo impatient and eager was the Love of *Orpheus*, that he could not Eurydice.

perform the condition, wherefore ſhe was taken back into Hell again. Hereupon *Orpheus* reſolved for the future to live a Widower; and with his example alienated the minds of many others from the Love of Women; this ſo provoked the *Mænades* and *Bacchæ* that they tore him in pieces; though others give us another Reaſon of his death: which is this; the Women, by the inſtigation of *Venus*, were ſo inflamed with the Love of him, that ſtriving to run into his Embraces, and quarrelling with one another which ſhould have him, they tore him in pieces. His Bones were afterwards gathered by the *Muſes*, and repoſed in a Sepulchre, not without Tears. And his Harp was made the Conſtellation *Lyra*.

Amphion was the Son of *Jupiter* by *Antiope*. He received his Harp or Lute, from *Mercury*: and with the ſound thereof moved the Stones ſo regularly, that they compoſed the Walls of the City *Thebes*. So *Horace* ſays,

Pauſ. in Bœtic. De Art. Poet.

Dictus & Amphion Thebanæ conditor urbis.
Saxa movere ſono teſtudinis, & prece blandâ
Ducere quo vellet.
Amphion *too, as Story goes, could call*
Obedient Stones to make the Theban *Wall;*
He led 'em as he pleas'd, the Rocks obey'd.
And danc'd in order to the Tunes he play'd.

The Occaſion of which Fable was this: *Orpheus* and *Amphion* were both Men ſo eloquent that they perſuaded thoſe, who lived a wild and ſavage Life before, to embrace the Rules and Manners of Civil Society.

Arion

Arion is a proper Companion for these two *Musicians*; and I admire that his Image is not here in this place. For he was a Lyrick Poet of *Methymna* in the Island of *Lesbos*; he gained immense Riches by his Art; when he was travelling from *Lesbos* into *Italy*, his Companions assaulted him to rob him of his Wealth; he intreated the Seamen to suffer him to play on his Harp before they cast him into the Sea: He play'd sweetly, and then threw himself into the Sea, where a Dolphin, drawn thither by the sweetness of his Musick, received him on his back, and carried him to *Tenedos*. *Ov. Fast.* 2. Herod. in Clio.

Ille sedet citharamq; tenet, pretiumq; vehendi
Cantat, & æquoreas carmine mulcet aquas.
He on his crouching back sits all at ease
With Harp in hand, by which he calms the Seas,
And for his passage with a Song he pays.

The *Dolphin* for this Kindness was carried into Heaven, and made a Constellation.

CHAP. X.

ACHILLES.

Achilles was the Son of *Peleus* by *Thetis*. His Mother plunged him in the *Stygian* Waters, when he was an Infant: which made his whole Body ever after invulnerable, excepting that part of his Foot by which he was held, when he was washed. Others say, that

Apol. 4. Argon. *Thetis* hid him in the Night under a Fire, after she had anointed him in the Day with *Ambrosia*: whence at first he was called *Pyrisous*, because he escaped safe from the fire; and afterward *Achilles* from *a non* & χεῖλος, *labrum, quasi sine labro*, for he licked the *Ambrosia* from his lip, so that the fire had power to burn it off: Others again report that he was brought up by *Chiron*, the Centaur, and fed instead of Milk with the Entrails of *Lions* and the Marrow of Boars and Bears; so that by these means he received an immense Greatness of Soul, and Strength of Body: And from him, those who greatly excelled in Strength were called *Achilles*; and an Argument is called *Achilleum*, when no Objection can weaken or disprove it.

Apol. l. 3. Eurip. in Iphig

Gell. l. 2. c. 11.

Thetis his Mother, had heard from an Oracle, that he should be killed in the Expedition against *Troy*. On the other hand, *Calchas* the *Diviner* had declared, that *Troy* could not be taken without him. By the Cunning of *Ulysses* he was forced to go: For when his Mother *Thetis* hid him in a *Boarding-School* (*Gynæceo*) in the Island *Scyros* (one of the *Cyclades*) in the habit of a Virgin among the Daughters of King *Lycomedes*. *Ulysses* discovered the trick, for he went thither in the disguise of a Merchant, and brought with him several Goods to sell: The Kings Daughters, as is the temper of Women, began to view and handle curiously the Bracelets, the Glasses, the Necklaces, and such like Womens Ornaments. But *Achilles* on the contrary

trary laid hold of the Targets and fitted the Helmets to his Head, and brandiſhed the Swords and placed them to his ſide: Thus *Ulyſſes* plainly diſcovered *Achilles* from the Virgins, and compelled him to go to the War, after *Vulcan* by *Thetis*'s entreaty had given him impenetrable Armour. *Achilles* at *Troy* killed *Hector* the Son of *Priamus*; And was killed himſelf by *Paris* by a trick of *Polyxena*. And all the *Nymphs* and the *Muſes* are ſaid to have lamented his death. Lycoph. in Alexand.

Polyxena was the Daughter of *Priamus*, King of *Troy*; a Virgin of extraordinary Beauty. *Achilles* by chance ſaw her upon the Walls of the City, and fell in love with her, and deſired to marry her. *Priamus* conſented; they met in the Temple of *Apollo* to ſolemnize the Marriage: where *Paris*, the Brother of *Hector*, coming in privately, and lurking behind *Apollo*'s Image, ſhot *Achilles* ſuddenly, with an Arrow, in that part of his Foot, in which only he was vulnerable. After this *Troy* was taken, and the Ghoſt of *Achilles* demanded ſatisfaction for the Murther, and the *Grecians* appeaſed him with the Blood of *Polyxena*.

CHAP.

CHAP. XI.

ULYSSES.

Vide Nat. Com.

Ulysses, in *Greek* Ὀδυσσεύς from Ὀδύσσομαι, *ira*, (becauſe his Mother in a Journey, in the Iſland *Ithaca*, or as others ſay, in *Boeotia* fell down, and brought him into the World) was the Son of *Laertes* and *Anticlea*. His Wife was *Penelope*, a Lady highly famed for her Prudence and her Virtue: He was unwilling that the *Trojan* War ſhould part him from his dear Wife; wherefore to avoid the Expedition, he pretended to be Mad: joyning different Beaſts to the ſame Plough, and ſowing the Furrows with Salt. But this pretence was detected by *Palamedes*: who threw his infant Son, into the furrow, which *Ulyſſes* was ploughing; to ſee whither *Ulyſſes* would ſuffer the Plough-ſhare to wound him or no. When he came to his Son he turned the Plough another way, leaſt he ſhould hurt him: And from hence they diſcovered that he was not a Mad-man; and he was compelled to go to the War; where he was mighty ſerviceable to the *Grecians*; for he was almoſt the ſole occaſion of taking the Town; ſince he removed the fatal pledges by which it was ſecured. For he brought *Achilles* (as I ſaid) to the War out of his retreat. He obtained the Arrows of *Hercules* from *Philoctetes*,

Homerus in Odyſſ.

Aetes, and brought them also against *Troy*. He brought away the Ashes of *Laomedon*, which were preserved upon the Gate *Scea* in *Troy*. He stole the *Palladium* from the same City. He killed *Rhesus* King of *Thrace*, and took his Horses, before they had tasted the Water of the River *Xanthus*. In which things the destiny of *Troy* was wrapped up: For if the *Trojans* had preserved them; the Town would have remained impregnable.

Afterwards, he contended with *Ajax* the stoutest of the *Grecians* except *Achilles* (the Son of *Telamon* and *Hesione*) before Judges, for the Arms of *Achilles*. The Judges were persuaded by the Eloquence of *Ulysses*, and gave Sentence in his favour, and allign'd the Arms to him: This disappointment made *Ajax* mad, whereupon he killed himself, and his blood was turned into the Violet. Ajax.

Ulysses sailed Twenty years, for contrary winds and ill weather hindered him from coming home. In which time 1. He put out the Eye of *Polyphemus* with a firebrand. And sailing from thence to *Æolia*, he obtained from *Æolus* all the winds, which were contrary to him, and put them into leathern bags. His Companions believed that the bags were filled with mony, instead of Wind; they intended to rob him, wherefore when they came almost to *Ithaca* they untied the bags, and the Wind gushed out, and blew him back to *Æolia* again. 2. When *Circe* had turned his Companions into Beasts, he first fortified himself against her Charms, with the Anti-

dote

dote that *Mercury* had given him, and then ran into her Cave with his Sword drawn, and forced her to reſtore to his Companions their former Shapes again. After which *Circe* and he were reconciled, and he had by her *Telegonus*. 3. He went down into Hell to know his future fortune from the Prophet *Tireſias*. 4. When he ſailed to the Iſlands of the *Syrens*, he ſtopped the Ears of his Companions, and bound himſelf with ſtrong ropes to the Ships Maſt; whereby he avoided the dangerous ſnares into which by their charming voices they lead men. And laſtly, after his Ship was broken and wrecked by the Waves, he eſcaped by ſwimming, and came naked and alone, to the Port of *Phaacia*: where *Nauſicaa* the Daughter of King *Alcinous*, found him hid amongſt the young Trees, and entertained him civilly; and when his Companions were found, and his Ship refitted, he was ſent aſleep into *Ithaca*: Where *Pallas* awaked him, and adviſed him to put on the habit of a Beggar. Then he went to his Neat-herds where he found his Son *Telemachus*; and from thence he went home in diſguiſe. Where after he had received ſeveral affronts from the wooers of *Penelope*, by the aſſiſtance of the two Neetherds and his Son, to whom he diſcovered himſelf, he ſet upon them and killed them every one: And then he received his *Penelope*.

Penelope. *Penelope*, the Daughter of *Icarus*, was a rare and perfect example of Chaſtity. For though

though it was generally thought that *Ulyſſes* her Husband was dead, ſince he had been abſent from her Twenty Years; nevertheleſs, neither the deſires of her Parents, nor the ſollicitations of her Lovers could prevail with her, to marry another Man; and violate thoſe promiſes of conſtancy which ſhe gave to her Husband when he departed. For when many Noblemen courted her, and even threatned her with ruin, unleſs ſhe declared which of them ſhould marry her: She deſired that the choice might be deferred, 'till ſhe had finiſhed that needle-work, about which ſhe was then employed. But undoing by night what ſhe worked by day, ſhe delayed them until *Ulyſſes* returned, and killed them all. Hence the Proverb, *Penelopes telam texere*, to *Labour in vain*, when *one hand deſtroys, what the other does.* Cic. 4. Acad. Eraſm. in Adag.

CHAP.

CHAP. XII.

ORION.

P. WHAT was the Birth of *Orion*?

M. Modesty will hardly let me tell you. However I will conceal nothing from you. They say that he was born from the Urine of *Jupiter*, *Neptune*, and *Mercury*. For when they travelled together, they were benighted, and forced to lodge in a poor Man's Cottage, whose Name was *Hircus*. He entertained them as handsomely, as the Meanness of his Condition would suffer: Their Entertainment pleased them so, that they promised to grant whatever he asked. He said that he had promised his Wife when she dyed, never to marry again, and yet that he extreamly desired to have a Son. This pious Desire pleased the Gods, and they consented to his Request; and moistned the Hide of the Ox (with which they were entertained) with their Urine, commanding him to bury it; Ten Months after he digged it up, and found in it a New-born-child, which from this occasion, he called *Urion* or *Orion*.

Orion, when young, was a constant Companion to *Diana*. But because his Love to the Goddess exceeded the bounds of Modesty, or because, as some say, he extolled the strength of his own Body very undecently, and boasted, that he could conquer and take even the

the wildeſt and fierceſt Beaſts. This Arrogance grievouſly diſpleaſed the Earth; wherefore ſhe ſent a *Scorpion* which killed him. He was afterwards carried to the Heavens, and made a *Conſtellation*: which is thought to predict foul Weather, when it does not appear, and fair when it is viſible: Whence *Virgil*, calls him, *Nimboſus Orion*; and the Word ὠρίων, in *Greek*, ſignifies *turbo*, *concito*, *moveo*. and ſome think that *Orion* is derived from thence.

CHAP. XIII.

Oſiris, *Apis*, and *Serapis*.

THeſe are three different Names of one and the ſame God: therefore they are not to be ſeparated in our diſcourſe.

Oſiris was the Son of *Jupiter*, by *Niobe*, the Daughter of *Phoronem*. He Reigned King of the *Argives* many years. But he was ſtirred up by the deſire of Glory, to leave his Kingdom to his Brother *Ægialus*, wherefore he ſailed into *Egypt* to ſeek a new Name, and new Kingdoms there. The *Egyptians* were not ſo much overcome by his Arms, as obliged to him by his Courteſies and great Kindneſſes towards them. After which he married *Io*, the Daughter of *Inachus* whom *Jupiter* formerly turned into a Cow, as we ſaid above: but when by her Diſtractions ſhe was driven into *Egypt*, Io. ſee Iſis.

Egypt, her former ſhape was again reſtored, and ſhe married *Oſiris*, and taught the *Egyptians Letters*. Wherefore both ſhe and *Oſiris* her Husband attained to divine Honours, and were thought immortal by that People. But *Oſiris* ſhewed that he was mortal; for he was killed by his Brother *Typhon*: *Io* (afterwards called *Iſis*) ſought him a great while, and when ſhe had found him at laſt in a Cheſt, ſhe laid him in a Monument in an Iſland near to *Memphis*, which Iſland is encompaſſed by that ſad and fatal Lake, the *Styx*. And becauſe when ſhe ſought him, ſhe had uſed Dogs; who by their excellent virtue of ſmelling, might diſcover where he was hid, thence the ancient Cuſtom came; that Dogs went firſt in an anniverſary Proceſſion in honour of *Iſis*. And the People Carefully and Religiouſly Worſhipped a God with Dogs Head, called *Anubis*; which God the Poets commonly call, *latratorem, ſemicanem Deum, ſemihominemque canem*: *Barker, a God half a Dog, a Dog half a Man*. He is alſo called *Hermanubis*: becauſe his Sagacity is ſo great that ſome think him to be the ſame with *Mercury*. But let us return to *Oſiris* and *Iſis*.

Ex Gyr. Synt. 9. Anubis. Virg. Æn. 8. Ovid. Met. 9. Lucan. Sedali. Plut. in Iſid. Serv. in Æn. 8.

After the Body of *Oſiris* was interred, there appeared to the *Egyptians* a ſtately beautiful *Ox*: The *Egyptians* thought that it was *Oſiris*, wherefore they worſhipped it and called it *Apis*, which in the *Egyptian* Language ſignifies an *Ox*. But becauſe his Body after his death was found ſhut up in a *Cheſt*, which in *Greek* is σορὸς, *loculus*; he was afterwards from thence called

called *Serapis*, and by the change of a Letter *Serapis*; as we ſhall ſee more clearly and particularly by and by, when I have obſerved that *Plutarch* ſays, that *Oſiris* was thought to be the *Sun*; his Name comes from *Os*, which in the *Egyptian* Language ſignifies much, and *iris* an Eye, and his Image was a Scepter, in the top of which was plac'd an Eye. So that *Oſiris* ſignifies the ſame as πολυόφθαλμος, *many eyed*: which agrees very well to the *Sun*, who ſeems to have ſo many Eyes, as he hath Rays, by which he ſees, and makes all things viſible.

Some ſay that *Iſis* is *Pallas*, others *Terra*, others *Ceres*, and many the *Moon*; for ſhe is painted ſome times κεραφόρος, *cornigera*, *with horns*, as the *Moon* is in the *increaſe*: μελανοστόλος, *nigris veſtibus induta*, *in black Garments*; becauſe the Moon ſhines in the night. In her right Hand ſhe held a Cymbal, in her left a Bucket. Her Head was Crowned with the Feathers of a *Vultur*; for among the *Egyptians* that Bird is ſacred to *Juno*. And therefore they adorned the tops of their Porches with the Feathers of a *Vultur*. The Prieſts of *Iſis*, called after her own Name *Iſiaci*, abſtained from the fleſh of Swine and Sheep: they uſed no Salt to their Meat, leaſt they ſhould violate their Chaſtity. They ſhaved their Heads: they wore paper Shooes, and a linen Veſt; becauſe *Iſis* firſt taught the uſe of *Flax*; from whence ſhe is called *Linigera*, and alſo *Inachis* from *Inachus* her Father. By the Name of *Iſis* is uſually underſtood *Wiſdom*, *Sapientia*.

Serv. Æn. 8. Ælian. l. de anim. Herod. l. 2. Plut. ſymp. 5. c. 10. Rhodig 5. c. 12. Herod. l. 1. Clov. 4. Hon. conſ. Ovid. 1. de Pont. El. 1. Propert. l. 1. & 2.

pientia. And accordingly upon the Pavement of her Temple, there was this Inscription. (*Plut. de Isid.*) Ἐγὼ εἰμὶ πᾶν τὸ γεγονὸς, καὶ ὂν καὶ ἐσόμενον, καὶ τὸν ἐμὸν πέπλον οὐδεὶς πω θνητὸς ἀπεκάλυψεν. *Ego sum quicquid fuit, est, & erit: nec meum peplum mortalium quisquam retexit. I am every thing that hath been, and is, and shall be: nor hath any mortal opened my Veil.*

Iphis. By the means of this *Isis*, *Iphis* a young Lady of *Crete*, the Daughter of *Lygdus* and *Telethusa*, was changed into a *Man*, if we may believe *Ovid* (*in Met. l.* 9.) that ingenious contriver of Fables. For when *Lygdus* went a Journey, he commanded his Wife, who was then big with Child, that if she brought a Daughter, she should *expose* her. *Telethusa* brought indeed a Daughter, but was very unwilling to lose her Child: Therefore she drest it in a Boys Habit, and called it *Iphis*, which is a common name to Boys and Girls. The Father returned from his Journey, and believed both his Wife and his Daughter, who Personated a Son: and as soon as she was marriageable, her Father who still thought that she was a Man, Married her to the Beautiful *Ianthe*. They go to the Temple to Celebrate the Marriage. The Mother was mightily concerned, and when they went, she begged the favourable Assistance of *Isis*, who heard her Prayers, and changed the Virgin *Iphis* into a most beautiful young Man. Now let us come to *Serapis* and *Apis* again.

Tho' *Serapis*, of whose Name we gave the *Etymology* before, was the God of the *Egyptians*;

gyptians; yet he was worſhipped at *Greece*, and eſpecially at *Athens*, and alſo at *Rome*. Amongſt different Nations he had different Names; for he was called ſometimes *Jupiter Ammon*, ſometimes *Pluto*, *Bacchus*, *Æſculapius*, and ſometimes *Oſiris*. His Name was reckoned abominable by the *Grecians*; for all Names of ſeven Letters Ἑπταγράμματα are by them eſteemed infamous. Some ſay that *Ptolomy*, the Son of *Lagus*, procured the Effigies of him at *Pontus*, from the King of *Sinope*, and dedicated a magnificent Temple to him at *Alexandria*. *Euſebius* (in *Prap. Evang. l.* 4.) calls him the *Prince of the evil Demons*: A Flasket was placed upon his Head; and near him lay a Creature with three Heads; a Dog's, a Wolfs, and a Lyon's between them. A Snake with his fold encompaſſed them, whoſe Head hung down unto the God's right Hand, which bridled the terrible Monſter. There was beſides, almoſt in all the Temples, where *Serapis* and *Iſis* were worſhipped, an Image which preſſed its Lip with its Finger. *Varro* ſays that the meaning of this was, that no one ſhould dare to ſay that theſe Gods had been Men formerly: And the Laws inflicted death upon him who ſaid that *Serapis* was once a mortal Man.

Pauſ. in Attic. Publ. Victor. Tacit. l. 20. Plut. de Oſir. Porph. l. Reſp. Tacit. l. 20. Macro. in Sat.

Apis, of whom we ſpake ſomething above, was King of the *Argivi* (ſays S. *Auguſtine de Civit. Dei lib.* 18.) And being tranſported from thence into *Egypt*, he became *Serapis*, or the greateſt of all the Gods of *Egypt*. After the death of *Serapis*, the *Ox*, that we

mentioned a little before, ſucceeded to his place. *Pliny* deſcribes the form and quality of this Ox thus: (*l.* 8. *c.* 40.) An *Ox* (ſays he) in *Egypt* is Worſhipped as a God. They call him *Apis*. He is thus marked; there is a white ſhining ſpot upon his right ſide, Horns like the Moon in its increaſe, and a Node under his Tongue which they call *Cantharus*. His Body ſays *Herodotus*. *l.* 3. was all black: In his Forehead he had a white ſquare ſhining Figure: The Effigies of an Eagle in his Back: And beſides that *Cantharus* in his Palace, he had Hair of two ſorts in his Tale. But *Pliny* goes on: If he lives beyond an appointed period of time, they drown him in the Prieſt's Fountain; then the Prieſts ſhave their Heads, and mourn and lament, and ſeek another to ſubſtitute in his room. When they have found one, he is brought, by the Prieſts to *Memphis*. He hath two Chappels, which they call *Chambers*, which are the *Oracles* of the People. In one of which he foretells Good, in the other Ill. He gives anſwers in private, and takes Meat from them that conſult him. He refuſed the Hand of *Germanicus Ceſar*, who died not long after. He acts for the moſt part in ſecret. But when he pleaſes to appear publickly, the Officers go before and clear the way; and a flock of Boys attend him, ſinging Verſes to his Honour. He ſeems to underſtand things, and to expect Worſhip. Once a Year a Cow is ſhown to him; who hath her marks (tho' different from his;) and this Cow is always both found and killed the ſame day. So far *Pliny*. To which

which *Ælian* adds, that the Cow that conceives *Apis*, conceives him not by a Bull, but by Lightning. *Cambyſes*, King of *Aſſyria*, gave no credit to theſe *Trifles*, and ſtruck *Apis* in the Thigh with his Sword, to ſhew, by the Wound's bleeding, that he was no God. But his Sacrilege did not paſs (as they pretend) unpuniſhed. Epiph. ap Syr.

AN APPENDIX

Concerning the Goddeſſes, that make the Gods.

THOSE *Goddeſſes*, (whoſe Image are ſmall, and all painted in one Picture) are the *Virtues*; by whoſe favour, not only the *Dii Adſcriptitii*, but all the other Gods beſides were advanced to Heaven, and honoured with utmoſt Veneration. You ſee ſome *Vices* amongſt them, (for they had Altars dedicated to them too;) which like ſhadows encreaſe the luſtre of the *Virtues*; whoſe brightneſs is doubled by the reflection of the Colours. To both of them there are adjoyned ſome Gods, either favouring or oppoſing them. I ſhall ſay ſomething briefly, according to my Deſign of them.

CHAP.

CHAP. I. SECT. I.

The *Virtues*, which are *Goddeſſes*, and *good Deities*.

THE *Antients* not only worſhipped the ſeveral *Species* of Virtues, but alſo *Virtue* her ſelf as a Goddeſs. Therefore firſt of her, and then of the other.

SECT. II. *Virtue* and *Honour*.

Virtue derives her Name from *Vir*, becauſe Virtue is the moſt manly *Ornament*. She was eſteemed a Goddeſs, and Worſhipped in the Habit of an Elderly Matron, ſitting upon a ſquare Stone. *M. Marcellus* dedicated a Temple to her; and hard by placed another that was dedicated to *Honour*: The Temple of *Virtue* was the paſſage to the Temple of *Honour*; by which was ſignified, that by Virtue alone true *Honour* was attained. The Prieſts Sacrificed to *Honour* with bare Heads, and we uſually now uncover our Heads when we ſee Honourable and Worthy Men; and ſince Honour it ſelf is valuable and eſtimable, it is no wonder if ſuch reſpect is ſhewn in celebrating his Sacrifices.

Cicer. Tuſc. 2. Aug. 4. de Civ. c. 20. Liv. l. 2.

SECT.

SECT. III. *Faith.*

Cic. de off. *FIdes*, had a Temple at *Rome*, near the *Capitol* which *Numa Pompilius* (it is ſaid) firſt Conſecrated to her. Her Sacrifices were performed without Slaughter or Blood ſpilt. The Heads and Hands of the Prieſts were covered with a white Cloth when they Sacrificed, becauſe *Faith* ought to be *cloſe* and *ſecret*. *Virgil* calls her *Cana Fides*; either from the *Candour* of the mind, from whence *Fidelity* proceeds; or becauſe *Faith* is chiefly obſerved by *aged* Perſons. The *Symbol* of this Goddeſs was a *white Dog*, which is a faithful Creature. Another *Symbol* of her was *two Hands joyned*; or two young Ladies ſhaking Hands. For, *dextrâ datâ fidem futuræ amicitiæ ſanciebant*: *By giving the right Hand* (ſays *Livy*) *they engaged their Faith for their future Friendſhip.*

Serv. in Æn. 1. & 8.

Stat. 1. Theb.

SECT. IV. *Hope.*

Liv. l. 21. *HOPE* had a Temple at *Rome*, in the *Herb Market*, which was unfortunately burnt down with Lightning. *Gyraldus* ſays (in *Synt. lib.* 1.) that he hath ſeen her *Effigies* in a golden Coin of the Emperor *Adrian*. She was deſcribed in the form of a Woman ſtanding; her left hand lightly held up the skirts of her Garments: ſhe leand on her Elbow, and in her right hand held a Cup.

in

in which there lay a *Ciborium* (a ſort of a Baſin) faſhioned to the likeneſs of a Flower, with this inſcription, *SPES. P. R.* The *Hope of the People of* Rome. We have already related, after what manner Hope was left, and preſerved in the bottom of *Pandora's* Box.

SECT. V. *Juſtice.*

Juſtice was deſcribed like a Virgin, with a piercing ſtedfaſt Eye, a ſevere Brow; her mein was Awful, Noble, and Venerable. Amongſt the *Egyptians*, *Alexander* ſays that ſhe had no Head; and that her left Hand was ſtretched forth and opened. The *Greeks* call her *Aſtræa*, as was before ſaid.

SECT. VI. *Piety.*

Attilius, the *Duumvir*, dedicated a Chapel to this Goddeſs at *Rome*, in the place where that Woman lived, who fed her Mother in the Priſon with the Milk of her Breaſts. The ſtory is this in *Pliny*. (*l.* 7. *c.* 36.) The Mother was puniſhed with Impriſonment; her Daughter, who was an ordinary Woman, then gave ſuck; ſhe came to the Priſon frequently, and the Goaler always ſearched her, to ſee that ſhe carried no Food to her Mother: At laſt ſhe was found giving ſuck to her Mother with her Breaſts. This extraordinary Piety of the Daughter gained the Mothers free-

dom

dom; and they both were afterwards maintained at the publick Charge while they lived, and the place was Conſecrated to the Goddeſs Piety. There is an example in the *Grecian* Hiſtory of a certain Woman, who by her Breaſts nouriſhed *Cymon*, her Aged Father, who was Impriſoned; and ſupported him with the Milk that came from her. *Val. Max. lib.* 3.

SECT. VII. *Mercy.*

Pauſ. in Att.

THE *Athenians* erected an Altar to *Miſericordia*, *Mercy*, where was firſt Eſtabliſhed an *Aſylum*, (a place of common refuge to the miſerable and unfortunate:) It was not lawful to force any from thence. When *Hercules* dyed, his Kindred fear'd ſome miſchief from thoſe whom *Hercules* had afflicted; wherefore they erected an *Aſylum*, or Temple of Mercy, at *Athens*.

Serv. in Æn. 8.

SECT. VIII. *Clemency.*

NOthing memorable occurs concerning this *Goddeſs*, unleſs that their was a Temple erected to *Clementia Cæſaris*, the *Clemency of Ceſar*, as we read in *Plutarch* (*in Caſare.*)

SECT.

SECT. IX. *Chaſtity.*

TWO Temples at *Rome* were Dedicated to *Chaſtity*, the one to *Pudicitia Patritia*, which ſtood in the Ox-market; the other to *Pudicitia Plebeia*, built by *Virginia*, the Daughter of *Aulus*: For when ſhe, who was born of a *Patrician* Family, had married a *Plebeian*; the Noble Ladies were mightily incenſed, and baniſhed her from their Sacrifices, and forbad her to enter into the Temple of *Pudicitia*, into which *Senatorian* Families were only permitted entrance. A Quarrel aroſe hereupon amongſt the Women, and a great breach was made between them. Hereupon *Virginia* ſtrove by ſome extraordinary Action, to blot out the Diſgrace which ſhe had received; and therefore ſhe built a Chappel in the long Street where ſhe lived, and adorned it with an Altar: to which ſhe invited the *Plebeian Matrons*, and complaining to them that the Ladyes of Quality had uſed her barbarouſly; *I Dedicate*, ſays ſhe, *this Altar to* Pudicitia Plebeia; *and deſire of you that you will as much adore Chaſtity as the men do honour; that this Altar may be followed by purer and more chaſt Votaryes, than the Altar of* Pudicitia Patricia, *if it be poſſible.* Both theſe Altars were Worſhipt almoſt with the ſame Rites, and no Matron but of an approved Chaſtity, and who had been married but once, had leave to Sacrifice here. It is beſides ſaid in Hiſtory, that Liv. l. 10.

Val. Max. l. 2. d Inſtitutis

that the Women, who were contented with one marriage, were uſually rewarded with a *Corona pudicitiæ*, a *Crown of Chaſtity*.

SECT. X. *Truth.*

Philoſt. in Heroic. & in Amphiarao.

Plut. in quæſt.

Truth, the *Mother* of Virtue, is painted in Garments, as white as Snow; her looks, are Serene, Pleaſant, Courteous, Chearful, and yet Modeſt; ſhe is the pledge of all honeſty, the Bulwark of Honour, the Light and Joy of humane Society. She is commonly accounted the *Daughter of Time*, and *Saturn*: becauſe Truth is diſcovered in the courſe of Time. But *Democritus* feigns, that ſhe lies hid in the bottom of a Well.

SECT. XI. *Senſe.*

Aug. l. 4. cap. 21. Cic. 2. de Nat. Liv. 22. & 23.

Mens (*Senſe*, Underſtanding) was made a Goddeſs by the *Romans*, that they might obtain a *ſound mind*. An Altar was built to her in the *Capitol* by M. *Æmilius*. The Pretor, *Attilius*, vowed to build a Chappel to her; which he performed when he was upon that account created *Duumvir*.

SECT. XII. *Concord.*

Liv. l. 9. Plut. in C. Gracch. Suet. in Tib.

We find by the concurrent Teſtimony of many, that the Goddeſs, *Concordia*, had many Altars at ſeveral times dedicated to her; and eſpecially ſhe was worſhipped by the ancient *Romans*. Her Image held a Bowl

Bowl in her right hand, and a *Horn of Plenty*, or a Scepter, from which Fruit ſeemed to ſprout forth in her left. The Symbol of her was, *two right Hands joyned together*, and a *Pomegranate*. Gyr. Synt. 1.

SECT. XIII. *Peace.*

PAX was honoured heretofore at *Athens* with an Altar; as *Plutarch* tells us. At *Rome*, ſhe had a moſt magnificent Temple in the *Forum*: begun by *Claudius* and finiſhed by *Veſpaſian*: which was afterwards conſumed in a fire under the Emperour *Commodus*. She was deſcribed in the form of a Matron, holding forth Ears of Corn in her Hands, and Crowned with Olives or Laurel, or ſometimes Roſes. Her particular mark was a *Caduceus*, a white Staff born by Embaſſadors going to Treat of Peace. Plut. in Cimon. Herod. l. 2.

SECT. XIV. *Health.*

THE Goddeſs *Salus* was ſo much honoured by the *Romans*, that anciently ſeveral Holy-days were appointed; in which they Worſhipped her. There was a Gate at *Rome*, called *Porta ſalutaris*, becauſe it was near to the Temple of *Salus*. Her Image was the Figure of a Woman, ſitting in a Throne, and holding a Bowl in her right Hand. Hard by ſtood her Altar, a Snake twined round it, and lifted up his Head towards it. The *Augurium ſalutis* was heretofore celebrated in the ſame Marc. Sat. 1. c. 16. Dion. l. 27. Ang. Pol. Miſc. c. 12.

place: which was intermitted for some time, and renewed again by *Augustus*. It was a kind of divination, by which they begged leave of the Gods, that the people might pray for Peace: as though it was unlawful to pray for it, before they had leave. A Day in every Year was set apart for that purpose: upon which none of the *Roman* Armies might either march, or engage.

SECT. XV. *Felicity.*

THis Goddess also, says S. *Austin*, hath her Temple and her Altar, and suitable Sacrifices were performed to her. (*De Civit. D. l.* 4. *c.* 18.) They represented her by a venerable Matron, sitting upon a Throne, and holding a white Rod in her right Hand, (*Caduceus*,) and a great *Horn of Plenty* in her left.

SECT. XVI. *Liberty.*

Gyr. Synt. 1. AS the *Romans* were above all things careful of their *Liberty*, especially from the Expulsion of *Kings*, when they set themselves at liberty: so they built a Temple to *Liberty* amongst the number of their other Goddesses. And *Cicero* tells us, that *Clodius* Consecrated his House to her.

SECT.

SECT. XVII. *Mony.*

THey invocated *Pecunia*, as a Goddeſs, that they might be rich. And ſo they Worſhipped God *Æſculanus* and his Son *Argentinus*, that they might have plenty of *Braſs* and *Silver*. They eſteemed *Æſculanus* the Father of *Argentinus*; becauſe *Braſs* Money was uſed before Silver. And I wonder ſays St. *Auguſtine* (de Civ. D. l. 4. c. 21.) *Quod Argentinus non tenuit Aurinum, quia & Aurea ſubſecuta eſt.* *That* Aurinus *was not made a God after* Argentinus, *becauſe the Silver Money was followed by Gold.* To this Goddeſs, *Money*, oh! How many apply their Devotions to this day? What Vows do they make, and Altars do they *importune*, that they may fill their Coffers? *If you have theſe Gods*, ſays *Menander* (apud *Stob.*) *Hos Deos Aurum & Argentum ſi domi habeas, quicquid voles, roga: tibi omnia aderunt: ipſos habebis vel miniſtrantes Deos.* *If you have Silver and Gold at home, ask whatever you pleaſe, you ſhall have it: the very Gods themſelves will be at your ſervice.*

SECT. XVIII. *Mirth.*

LYcurgus ridiculouſly erected an Image amongſt the *Lacedemonians* to the God *Riſus*. The *Theſſalians* of the City *Hypata* every year ſacrificed to this God with great jollity. Plut. in Lyc.

SECT.

SECT. XIX. *The good Genius.*

THis God, in *Greek* Ἀγαθὸς Θεὸς, had a Temple in the way, that leads to the Mountain *Menalus*, as ſays *Pauſanias*. And at the end of Supper, they offered a Cup to him, filled with Wine and Water; ſome ſay that the Cup had more Water than Wine, others ſay the contrary: this Cup was called the Cup Ἀγαθοῦ δαίμονος, *poculum boni Dei* or *Genii*. *A Grace Cup.*

CHAP. II. SECT. I.

The Vices, *and* Evil Deities.

I Call thoſe *Evil Deities*, which oppoſe our Happineſs, and many times do us miſchief. And firſt of the *Vices*, to which Temples have been conſecrated.

SECT. II. *Envy.*

THat *Envy* is a *Goddeſs*, appears by the Confeſſion of *Pallas*; who owned, that ſhe was aſſiſted by her, when ſhe went to her Houſe, to deſire her to infect a young Lady called *Aglauros*, with her Poiſon. *Ovid* deſcribes her Houſe, *Thus.* (*Met. l.* 2)

——Domus eſt, imis in vallibus antri
Abdita ſole carens, nec ulli pervia vento.
Triſtis, & ignavi pleniſſima frigoris, & quæ

Igne

Igne vacet ſemper, caligine ſemper abundet.
Between two Hills; where Phœbus *ever ſhows*
His cheerful face; where no wind ever blows:
Replete with ſadneſs, and unactive cold;
Devoid of fire, yet ſtill in ſmoak enroll'd.

The ſame Poet gives us another Deſcription of *Envy* her ſelf.

Pallor in ore ſedet, macies in corpore toto,
Nuſquam recta acies, livent rubigine dentes;
Pectora felle virent, lingua eſt ſuffuſa veneno,
Riſus abeſt, niſi quem viſi movere dolores.
Nec fruitur ſomno vigilantibus excita curis,
Sed videt ingratos, intabeſcitque videndo
Succeſſus hominum; carpitque & carpitur una.
Supplicium quæ ſuum eſt.
Her body more than meager; pale her hew;
Her teeth all ruſty; ſtill ſhe looks askew:
Her breaſt with gall, her tongue with poiſon ſwell'd:
She only laugh'd when ſhe ſad ſights beheld.
Her ever-waking eares exil'd ſoft ſleep:
Who looks on good ſucceſs with eyes that weep:
Repining, pines: who, wounding others, bleeds:
And on her ſelf revengeth her miſdeeds.

SECT. III. Contumely *and* Impudence.

THeſe two *Vices* were both adorn'd by the *Athenians*; and particularly, it is ſaid, they were repreſented by a *Partridge*; which is eſteemed a very impudent Bird. Pauſ. in Att. Cic. 2. de leg. Theoph. 1. de leg.

SECT. IV. *Calumny.*

Id. ap. Diogen. Lucia. l. de non tem. credcal.

THE ſame People erected an Altar to *Calumny*. *Apelles* painted her thus. There ſits a Man with great and open Ears, inviting *Calumny* with his Hand held out to come to him. And two Women, *Ignorance* and *Suſpicion* ſtand about him. *Calumny* breaks out in a Fury; her Countenance is Comely and Beautiful, her Eyes ſparkle like Fire, and her Face is enflamed with Anger: ſhe holds a lighted Torch in her left Hand, and with her right twiſts a young Man's Neck, who holds up his Hands in Prayer to the Gods. Before her goes *Envy*, pale and naſty. About her, is *Fraud* and *Conſpiracy*. Behind her follows *Repentance*, clad in Mourning with her Cloaths torn: who turns her Head backward, as if ſhe looked for *Truth*, who comes ſlowly after.

SECT. V. *Fraud.*

THis Deity was deſcribed with an human Face, but a Serpents Body; in the end of her Tail was a Scorpions Sting. She ſwims through the River *Cocytus*; and nothing appears above Water but her Head.

Boccat. in Gen. Deor.

SECT. VI. *Diſcord.*

PEtronius *Arbiter*, where he treats of the Civil War betwixt *Pompey* and *Caſar*, hath this Deſcription of the Goddeſs *Diſcordia*.

In Sat.

Intre-

Intremuere tuba, ſciſſo Diſcordia crine
Extulit ad ſuperos Stygium caput. Hujus in ore
Concretus ſanguis, contuſaque lumina flebant;
Stabant irati ſcabrâ rubigine dentes;
Tabo lingua fluens, obſeſſa draconibus ora;
Atque inter toto laceratam pectore veſtem,
Sanguinea tremulam quatiebat lampada dextrâ.

The trumpets ſound, when from the Stygian *ſhade*
Wild Diſcord raiſes her diſorder'd head;
From whoſe ſwoln Eyes there ran a briny flood,
And blood congeal'd o're all her Viſage ſtood;
Her hideous rows of brazen teeth were furr'd,
A filthy Gore there iſſu'd from her tongue.
With ſnaky Locks her guarded head was hung;
Rent and divided did her Garb betray
The Image of the Breaſt on which it lay;
And brandiſht Flames her trembling hand obey.

SECT. VII. *Fury.*

FUry is deſcribed ſometimes Chained, ſometimes Raging and Revelling with her Chains broke. *Virgil* repreſents her in Chains thus. *Æn.* 1.

——*Furor impius intus.*
Sæva ſedens ſuper arma, & centum vinctus ahenis
Poſt tergum nodis, fremit horridus ore cruento.
——*Within ſits impious War*
On curſed Arms, bound with a thouſand Chains,
And horrid, with a bloody Mouth complains.

Petronius deſcribes her at her Liberty, thus.

——Furor abruptis ceu liber habenis
Sanguineum latè tollit caput; oraque mille
Vulneribus confossa, cruentâ cassîde velat.
Haret detritus lævâ Mavortius umbo
Innumerabilibus telis gravis, atque flagranti
Stipite dextra minax terris incendia portat.
Disorder'd Rage from all her Fetters freed,
Proudly 'midst these lifts her distracted head,
And her hackt face with bloody Helmet hid.
On her left arm a Target old and worn,
Pierc'd with innumerable Darts was born,
And brands of fire supported in her right
The impious World with flames and ruin threat.

SECT. VIII. *Fame.*

Pausanias says (in *Atticis*) and *Plutarch* (in *Camillo*) that there were Temples also dedicated to *Fame.* She is finely and delicately described by *Virgil.* I will repeat the description, to save you the trouble of consulting the Book, tho' it is common. And it deserves not only to be remembered, but transcribed into all Books, as there is occasion. (*Æn.* 4.)

See the same also elegantly done by *Ov. Met.* 12.

Fama malum, quo non aliud velocius ullum,
Mobilitate viget, viresque acquirit eundo.
Parva metu, primò; mox sese attollit in auras,
Ingrediturque solo, & caput inter nubila condit.
Illam terra parens, ira irritata Deorum
Extremam, ut perhibent, Cœo Enceladoque sororem,
Progenuit, pedibus celerem, & pernicibus alis;
Monstrum horrendum ingens, cui quot sunt corpore plumæ,

Tot

Tot vigiles oculi, ſubter, mirabile dictu!
Tot lingua, totidem ora ſonant, tot ſubrigit aures.
Nocte volat cœli medio, terræque per umbram.
Stridet, nec dulci declinat lumina ſomno.
Luce ſedet cuſtos, aut ſummi culmine tecti,
Turribus aut altis, & magnas territat urbes,
Tam ficti pravique tenax, quàm nuncia veri.
Fame far out-ſtrips all miſchiefs in her Courſe,
Which grows by motion, gains, by flying, Force,
Kept under firſt by Fear, ſoon after ſhrouds,
Stalking or Earth, her Head amongſt the Clouds.
Vex'd by the Gods, th' all apparent Earth brought
This ſiſter laſt of the Gygantick *birth;* (*forth*
The huge foul Monſter, ſwiftly goes and flies;
So many Plumes, as many watching Eyes
Lurk underneath, and what more ſtrange ap-
pears,
So many tongues, loud mouths, and liſtning Ears.
Through dark mid regions of the Air ſhe flies
Sounding by Night; ſoft ſleep ne'er ſeals her eyes;
By day, a ſpy, on Princes Towers ſhe lights,
Or noble Roofs, and mighty Cities frights;
Buſying the People ſtill with ſomething new,
Relating what is falſe as well as true.
Fancies, and Truths, alike by her are ſung.

SECT. IX. *Fortune.*

WHY was *Fortune* made a Goddeſs, ſays *S. Auguſtine* (*de Civit. l. 4. c. 18.*) ſince ſhe comes to the *good and the bad without any judgment?* She is ſo blind, that without diſtinction ſhe runs to any body, and many times ſhe paſſes by thoſe that admire her, L. 4. de Civ. c. 18.

and ſticks to thoſe that deſpiſe her. So that
Juven. Sat. 1. *Juvenal* had reaſon to ſpeak thus to her.

Nullum Numen adeſt, ſi ſit Prudentia: ſed te
Nos facimus Fortuna Deam, cœloque locamus.
Fortune is never worſhipt by the Wiſe,
But ſhe, by Fools ſet up, uſurps the Skies.

Yet the Temples that have been conſecrated to her, and the names which ſhe hath had are innumerable. The chief of them I will point out to you.

Spart. in Severo. Gyr. Synt. 15. *Aurea*, or *Regia*, *Fortuna*, an Image of her ſo ſtiled was uſually kept in the Emperor's Chamber; and when one died, it was removed to the Palace of his Succeſſor.

Plin. & Cic. She was worſhipp'd in the *Capitol*, under the Title of *Bona*; and in the *Eſquilia* under the Title of *Mala*.

Plut. in qu. *Servius Tullus* had in his Court a Chappel dedicated to *Fortuna Barbata*, ſhe was called *Brevis* or *Parva* in the ſame place.

She is alſo called *Caca*, *Blind*. Neither is ſhe only, ſays *Cicero*, blind her ſelf, but ſhe many times makes thoſe blind, that enjoy her. (*De Amicit.*)

Ap. Gyr. Synt. 15. In ſome Inſcriptions ſhe is called *Conſervatrix*.

The Pretor, *Q. Fulvius Flaccus*, in *Spain*, when the laſt Battel was fought with the *Celtiberi*, vowed a Chappel to *Fortuna Equeſtris*. Becauſe he in the Battel commanded the *Bridles* to be taken off from the *Horſes*, that they might run upon the Enemy with the greater Force and Violence. Whereby he got the Victory (*Livy.*)

Fors

Fors Fortuna, or *Fortis Fortuna* was her Name, and she was worshipped by those who lived without any Art or Care at all. (*Livy.*) Liv. l. 27.

She had a Chappel near the Temple of *Venus*, where she was called *Mascula* and *Virilis*, *Masculine.* Plut. de fort. Rom. Ovid. 4. Fast.

She was called *Muliebris*, because the Mother and the Wife of *Coriolanus*, saved the City of *Rome.* And when her Image was consecrated in their presence, it spoke these Words in *Latin* twice, *Rite me, Matronæ dedicastis. Ladies, you have dedicated me as you should do.* Yet it was not lawful for all Matrons, to touch this Image, but for those only who had not been married twice. Dio. l. 8. Aug. l. 4. c. 18. Val. M. l. 2. c. 8. Serv. in. 4. Æn.

Mammosa, either from her shape, or because she supplies us with plenty.

Servius Tullus dedicated a Temple to *Fortuna Obsequens*, because she obeys the Wishes of Men. *Livy.* The same Prince worshipped her, and built her Chappels where she was called by these following.

Primigenia, because both the City and the Empire received its Origine from her. Plut. in qu.

Privata or *Propria*; she had a Chappel in the Court; which that Prince used so familiarly, that he was thought to go down through a little Window into it. *Plut.* Idem.

Her Temple at *Præneste*, from whence she was called *Præneſtina*, was famouser, and more notable than all the rest; because very true *Oracles* were uttered there. Liv. l. 52. Suet. in Domit. c. 15.

Domitian consecrated a Chappel to *Fortuna Redux.* Mart. l. 8.

Ap. Gyr. In ancient Inſcriptions ſhe is named *Stata.*
Arnob. 2. ad Gent. To *Virgo Fortuna* the little Coats of the young *Girls* were preſented.

Plut in qu. Laſtly, ſhe was called *Viſcata*, or *Viſcoſa*, (*Viſcous*) becauſe we are taken by her: in which Senſe *Seneca* ſays, *Viſcoſa eſſe beneficia*, *Kindneſſes are Birdlime.*

SECT. X. *The* Fever.

Cic. 3. de nat. & 2. de leg. *Febris* (the *Fever*) had her Altars and Temple, in the Palace. She was worſhipped, that ſhe ſhould not do hurt. And for the ſame reaſon they worſhipped all the other Gods and Goddeſſes of this kind.

Aug. l. 4. c. 18. *Fear* and *Paleneſs*, were feigned to be Gods, and worſhipped, by *Tullus Hoſtilius*; when in the Battel betwixt the *Romans* and the *Vejentes*,

Liv. l. 1. it was told him, that the *Albani* had revolted, and the *Romans* grew *afraid* and *pale*. For in this doubtful Conjuncture, he vowed a Temple to *Pallor* and *Pavor*.

Arrian. ap. Gyr. ſynt. 1. The People of *Gadara* made *Poverty* and *Art* Goddeſſes. Becauſe the *firſt* whets the Wit for the Diſcovery of the *other*.

Neceſſity and *Violence* had their Chappel upon the *Acro-corinthus*: but it was a Crime to enter into it.

M. Marcellus dedicated a Chappel to *Tempeſtas*, without the Gate of *Capena*, after he had eſcaped a ſevere *Tempeſt* in a Voyage into the Iſland of *Sicily*.

Both

SECT. XI. *Silence.*

BOth the *Romans* and the *Egyptians*, worſhip'd the Gods and Goddeſſes of *Silence*. The *Latins* particularly worſhipped *Angeronia* and *Tacita*; whoſe Image (they ſay) ſtood upon the Altar of the Goddeſs *Volupia*, with its Mouth tied up and ſealed; becauſe they who endure their Cares and *Angores Animi* (from whence the Name *Angeronia* comes) with *Silence* and Patience; do by that means procure to themſelves the greateſt Pleaſure. Macrob. Sat. Plut. in Num. Plin. 3.

The *Egyptians*, worſhipped *Harpocrates* as the *God of Silence*, after the Death of *Oſiris*. He was the Son of *Iſis*. They offered the firſt Fruits of the *Lentils* and Pulſe to him. They conſecrated the Tree, *Perſea*, to him: becauſe the Leaves of it were faſhioned like a Tongue, and Fruit like an Heart. He was painted naked, in the Figure of a Boy; crowned with an *Egyptian* Mitre, which ended at the points in two as it were Birds; he held in his Left Hand a *Horn of* Plenty, whilſt a Finger of his Right Hand was upon his Lip, thereby commanding *Silence*. Epiph. 3. cont. Har.

And therefore I ſay no more. Neither can I better be ſilent, than when a God commands me to be ſo. Notwithſtanding I am not ſo careful of the Directions, or the vain Commands of this *mute God*, this *piceus puer*, *pitchy Youth* (as *Martianus* calls him, becauſe the complexion of the *Egyptians* is black) but as there is a *time to ſpeak*, ſo there is a *time to hold ones peace*;

peace; as we are assured by the Mouth of the *Wise Man*, from that *One and True God*, who speaks once for an Eternity, and in one word expresses all things. Whereas how little have I expressed all this time in a multitude of Words? How vain have I been, and troublesome to you, *Palaophilus*? My long idle and unskilful discourses have been very tedious and troublesome to you. I acknowledge my Fault, and shall say no more for shame.

P. But I, must not be silent. For, dearest Sir, your extraordinary Civility to me, as well as your great Merit, commands me at all times and places to speak and write of you with Honor, to express my Gratitude, as much as I can, that way, if I am not so able to do it in another.

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FINIS.

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